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90-939 (2)

Supreme Court, U.S.
FILED
DEC 13 1990
JOSEPH F. SPANIOL, JR.
CLERK

NO:

IN THE

SUPREME COURT

OF THE

UNITED STATES

OCTOBER TERM 1990.

VEDA NAYAK,

Petitioner (Plaintiff)

-against-

MCA, INC. et al,

Respondents (Defendants)

PETITION FOR A WRIT OF CERTIORARI

TO THE UNITED STATES COURT OF APPEALS

FOR THE FIFTH CIRCUIT

VEDA NAYAK
4770, W. Bellfort,
Suite 285
Houston, TX 77035.
(713)684-6552.

APPENDIX VOL. II

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NOTE: For this presentation, for easy reference, the internal page numbers of references are made consistent with each other, although such references may have appeared with different page numbers in submission to courts below

IN THE UNITED STATES DISTRICT COURT

FOR THE SOUTHERN DISTRICT OF TEXAS

HOUSTON DIVISION

VEDA NAYAK,	)	
	)	
Plaintiff,	)	
	)	
	)	CIVIL ACTION
v	)	
	)	NO H-89-2695
	)	
MCA, INC , et al	)	
	)	
Defendants	)	

DEFENDANTS' MOTION TO DISMISS FOR

FAILURE TO STATE A CLAIM

Pursuant to Rule 12(b)(6), all defendants move to dismiss the complaint for failure to state a viable claim:

I . The nature of plaintiff's attack on "The Last Temptation of Christ"

In his complaint, the plaintiff seeks an injunction against further distribution of the film "The Last Temptation of Christ " Basically, the plaintiff alleges that the film gives a false, sacrilegious

version of the life of Christ. He alleges five causes of action:

--(a) "Defamation of the person of Jesus Christ"

--(b) "Interference and infringement of religious freedom

--(c) "Injury"

--(d) "Defamation of the God of the Republic"

--(e) "permanent injunction."

The defendants submit that the plaintiff's complaint should be dismissed, both under federal constitutional grounds and under common-law tort principles.

2. It would violate the Constitution for any court to try this case.

This case posits a theological controversy. The plaintiff reads the Bible one way. He asserts that the film's interpretation is different and wrong, and that it defames Christ and God. In order to resolve his claim, the district court

would have to determine the "true" story of Christ

This case raises exactly the sort of religious issue that courts may not decide Under the First Amendment's free speech, free exercise and establishment clauses, such an issue is non justiciable:

> The law knows no heresy, and is committed to the support of no dogma the establishment of no sect . . Freedom of thought, which includes freedom of religious belief, is basic in a society of free man It embraces the right to maintain theories of life and death and of the hereafter which are rank heresy to followers of the orthodox faiths Men may believe what they cannot prove They may not be put to the proof of their religious doctrine or beliefs . . Many take their gospel from the New Testament But it would hardly be supposed that they could be tried before a jury charged with the duty of

determining whether those teachings contained false representations . . . The religious views espoused by respondents might seem incredible, if not preposterous, to most people But if those doctrines are subject to trial before a jury charged with finding their truth or falsity, then the same can be done with the religious beliefs of any sect When the triers of fact undertake the task, they enter a forbidden domain

U S v Ballard, 322 U S 78, 86-87, 64 S Ct 882, 886-887 (1944)

Thus, the Supreme Court has held that no court could determine whether the film, "The Miracle" was unlawfully "sacrilegious":

(I)t is enough to point out that the state has no legitimate interest in protecting any or all religions from views distasteful to them which is sufficient to justify prior restraints upon the expressions of those views

> It is not the business of government in our nation to suppress real or imagined attacks upon a particular religious doctrine, whether they appear in publications, speeches, or motion pictures

Joseph Burstyn, Inc v Wilson, 343 U S 495, 505, 72 S Ct 777, 782 (1952) See also, e g , Presbyterian Church in the U S v Mary Elizabeth Blue Hull Memorial Presbyterian Church, 393 U S 440, 450, 89 S Ct 601, 606-607 (1969) (the First Amendment forbids civil courts from interpreting church doctrine); Cantwell v Connecticut, 310 U S 296, 310, 60 S Ct 900, 906(1940) (under the Constitution, the religious advocate may resort "to exaggeration, to vilification of men who have been, or are, prominent in church or state, and even to false statement"); Crowder v Southern Baptist Convention, 828 F 2d 718, 721 (11th Cir 1987), cert denied, 484 U S 1066 (1988) ("By

adjudicating religious disputes, civil courts risk affecting associational conduct and thereby chilling the free exercise of religious beliefs. Moreover, by entering into a religious controversy and putting the enforcement power of the state behind a particular religious faction, a civil court risks [illegible] 'establishing' a religion") cert. denied, 108 S Ct. 1028 (1988).

These principles apply just as much in a defamation suit as in any other context. See Paul v. Watchtower Bible & Tract Society, 819 F.2d 875, 883 (9th Cir.), cert denied, 484 U.S. 926(1987) ("offense to someone's sensibilities resulting from religious conduct is simply not actionable in tort"); cf. New York Times Co. v. Sullivan, 376 U.S. 254, 84 S Ct. 710(1964) (state libel laws are subject to First Amendment constraints.)

B. Common law tort principles bar this action.

The constitutional grounds are sufficient to warrant dismissal. The defendants submit, however, that dismissal is also required under basic principles of Texas defamation law:

--(a) There is no defamation action in favor of a plaintiff who is not injured in his own reputation. See, e.g., Newspapers, Inc. v. Matthews, 339 S.W.2d 890, 893 (Tex. 1960) ("the asserted libel must refer to some ascertained or ascertainable person, and that person must be the plaintiff"); Renfro Drug Co. v. Lawson, 160 S.W.2d 246 (Tex. 1942) (no recovery for defamation of the dead); Goldstein v. KDFW, 541 S.W.2d 862, 864 (Tex. Civ. App. - Waco 1976, writ ref'd n.r.e.); Gonzales v. Times Herald Printing Co., 513 S.W.2d 124, 125-126 (Tex. Civ. App. - Dallas 1974, no writ) (no recovery for defamation of the dead); Keys v. Interstate Circuit, Inc., 468 S.W.2d 485, 486 (Tex. Civ. App. - Tyler 1971, writ

dis'd w.o.j.) (no recovery by survivors of Clyde Barrow for depiction in the film "Bonnie and Clyde"); Barrow v. Enterprise Co., 387 S.W.2d 426 (Tex. Civ. App. - Beaumont 1964, no writ); Dick v. Allen, 303 S.W.2d 390, 391 (Tex. Civ. App. - Eastland 1957, no writ).

--(b) Opinions may not be the subject of a defamation suit:

> Under the First Amendment there is no such thing as a false idea. However pernicious an opinion may seem, we depend for its correction not on the conscience of judges and juries but on the competition of other ideas.

A H Bel Corp. v. Rayzor, 644 S.W.2d 71, 79 (Tex. App. - Ft. Worth 1982, writ ref'd n.r.e.), quoting Gertz v. Robert Welch, Inc., 418 U.S. 323, 94 S.Ct. 2997 (1974).

4. Conclusion

The defendants do not question the sincerity of the plaintiff's own views. Under well-established principles,

however, it is clear that the plaintiff may not use the courts as a vehicle for penalizing those who may not agree with him

The complaint should be DISMISSED

Respectfully submitted,

JAMES T MCCARTT(sd)

James T McCartt
Southern District Bar No 2768
5100 First Interstate Bank Plaza
1000 Louisiana
Houston, TX 77002-5096
(713)651-9366

Attorney in charge for the Defendants

(TRUE COPY)

IN THE UNITED STATES DISTRICT COURT

FOR THE SOUTHERN DISTRICT OF TEXAS

HOUSTON DIVISION.

VEDA NAYAK	)	CIVIL ACTION No:
	)	
Plaintiff	)	H-89-2695.
	)	
	)	
vs.	)	
	)	
	)	
MCA, INC. et al.,	)	
	)	
Defendants.	)	

RESPONSE TO DEFENDANTS MOTION TO DISMISS

UNDER RULE 12(b)(6).

I

Plaintiff submits to deny various allegations and points cited in the above mentioned Defendants' motion to dismiss. Plaintiff reaffirms his original claims in the complaint which are viable and justiciable under the constitutional law. The Defendants have inter-alia admitted Plaintiff's major issues and claims from the complaint in para 1 of their motion,

which they could not have stated if there were no claims. Plaintiff specifically denies Defendants' statements that it would "violate the constitution for any court to try this case". Plaintiff submits that this court has jurisdiction to try this case under federal constitutional law - to protect the rights of the Plaintiff and do justice to the third party he represents. Plaintiff further submits that the Defendants' right to freedom of speech, expression or opinion is not unrestricted under the constitutional law as the Plaintiff will unfold in this petition. In addition, Plaintiff submits that Plaintiff's basic assertions in his original complaint are "issues of fact" and not of "opinion". The Defendants allude in their motion that their film, "THE LAST TEMPTATION OF CHRIST", hereinafter ""LTC"", is a matter of their "opinion" of Christ, and therefore, has First Amendment protection, whereas

Plaintiff affirms they are not "opinion" but "issues of fact", which only a triar of fact may determine, and therefore, may not be disposed of by this court on a summary basis as further substantiated below

The Plaintiff further submits to this court that the Defendants have misinterpreted and misquoted in their motion (para 1), Plaintiff's basic allegations in his original complaint. Plaintiff has not alleged that the film "LTC" was "sacrilegious" to the person of Christ, but a tissue of false defamation, which the First Amendment does not protect as "free speech". The term "sacrilegious" does not apply to a deity person, but to "sacred things" as contained in Joseph Burstyn, Inc. vs Wilson (343 US 524)

"The definitions given for "sacrilege" by two dictionaries published in 1742 and 1782 are typical. Bailey's defined it as "the stealing of sacred

things, Church Robbing; Barclay's said it is "the crime of taking any thing dedicated to divine worship, or profaning any thing sacred".

The Plaintiff has no case that has anything to do with the term "sacrilege". Plaintiff does not represent in his case, any church or denomination, and does not subscribe to a particular theology other than the universal gospel of Christ, his life and mission, and in so doing, asserts his freedom of religion, which the Defendants have interfered with. Plaintiff does not interpret the "bible in one way" as the Defendants wrongly allege. The basic premise in Plaintiff's case, as stated earlier, is an issue "fact" on the life and times of Jesus as based on authoritative sources as opposed to the false and frivolous portrayal of Jesus in the Defendants' film "LTC" with a deliberate intent to assassinate Christ's character with malice and premeditation.

Such an act, the Plaintiff submits, has no protection under the First Amendment.

Plaintiff therefore submits that the Defendants motion under rule 12(b)(6) is untenable and should be dismissed.

II

Plaintiff submits that the Defendants' constitutional grounds and citations in para 2 of their motion for dismissal is inapplicable, inappropriate and irrelevant to Plaintiff's complaint, and the stated issues in the complaint, as follows:

(a) Plaintiff asserts that his complaint is not an exercise in theological controversy, and the Defendants have no standing as a theological body. The Principal Defendants (MCA, INC. and Cineplex Odeon Corporation (USA), are not chartered as a church or religious body under California State Law, and they have not produced the film "LTC" in the capacity of a religious body. The

Principal Defendants are chartered as profit making corporations in motion picture business, and the said film, "LTC" as alleged in Plaintiff's original complaint, was exhibited by the Defendants with prior knowledge that it will defame and insult the character of Jesus Christ, and that it was opposed to the historical and biblical "facts" on the life and mission of Jesus Christ. Plaintiff reiterates that the issues of defamation cited in Plaintiff's complaint are not his "opinion" on the Bible, but are issues of "fact" as universally understood about the person of Christ, and are therefore triable and justiciable

(b). U.S. vs. BALLARD (322 U.S.78), which the Defendants have quoted is inapplicable in their favor because it upheld the religious freedom of Ballard et al, a religious sect per se, whose free exercise of religion was infringed upon by the State. The State action was considered

unconstitutional under the "establishment" clause by the Supreme Court. There are no such state action or establishment conflicts involved in the Plaintiff's case. Ballard did not involve false defamation of any person such as in the Plaintiff's case, and therefore, the citation is not quite relevant.

(c). JOSEPH BURSTYN, INC. vs. WILSON (343 US 495), cited by the Defendants, is similar to Ballard and therefore, is also inapplicable in the Plaintiff's case. The case involved New York State action to censor the film "Miracle", placing a prior restraint on the basis of a censor's opinion, which was found by the Supreme Court as violating the First Amendment rule. Plaintiff may point out however, that the issue was not on just censorship, but on "unbridled censorship". Also, it was not the opinion of the court that the motion picture industry had unilateral

license to exhibit any film. The court said inter-alia:

"If there be capacity for evil, it may be relevant in determining the permissible scope of community control, but it does not authorize substantially unbridled censorship such as we have here...It does not follow that the Constitution requires absolute freedom to exploit every motion picture of every kind at all times at all places. That much is evident from the series of decisions of this court with respect to other media of communication of ideas." (343 US 502- 503).

Joseph Burstyn vs. Wilson's case, in the court's opinion, involved arbitrary New York censorship standards, which were constitutionally vague and therefore considered by the Supreme Court as difficult to administer. The court held that the word "sacrilegious" was ill defined for the purposes of censorship

standards. Besides, the film "Miracle" did not falsely defame or insult Christ or any other deity or religious figure per se as the Defendants' film "LTC" does with impunity, and therefore, this citation too is not a defense in favor of the Defendants.

The latter part of the above mentioned Supreme Court's opinion held that not all films can have First Amendment protection, which is applicable to the Plaintiff's case. Therefore, the Defendants' have no unbridled license under the First Amendment to exhibit the film "LTC", in so far as it defames falsely, the person of Jesus Christ, interferes with and infringes the freedom of worship of the Plaintiff.

The rest of the citations quoted by the Defendants unde. para 2 of their motion are also inapplicable and irrelevant to the Plaintiff's case for the following reasons:

(d) PRESBYTERIAN CHURCH IN THE U.S. vs MARY ELIZABETH BLUE HULL MEMORIAL PRESBYTERIAN CHURCH (393 US 440): This is a dispute between two churches and under the constitutional principle of separation of church and state, the Supreme Court held that it may not interfere with the internal disputes of the church concerning a church property. Neither the Plaintiff nor the Defendants in the dispute over the film, "LTC", are part of a "church" for the purposes of this litigation and therefore, the quoted citation is inapplicable and irrelevant. Also, in the Presbyterian church case, there was no issue of false defamation of a religious figure, which is the central issue in the Plaintiff's case. The Defendants' citation is therefore, dissimilar to the Plaintiff's case on "LTC" as to the parties, relationship of parties to each other, nature of dispute and type of issues.

(e). CANTWELL vs. STATE OF CONNECTICUT (310 US 296): This citation too, is inapplicable and irrelevant because like Ballard, discussed before, it was a question of state intervention in matters of religious freedom of an individual. The case is not similar either as to parties or to the nature of issues such as the Plaintiff's case.

(f) CROWDER vs. SOUTHERN BAPTIST CONVENTION (828 F.2d 718): This case cited by the Defendants, is similar to the Presbyterian Church case discussed above, involving church dispute. The Court of Appeals did not enter into the dispute under the principles of separation of Church and State. Therefore, it is also inapplicable and irrelevant to the Plaintiff's case as to parties, relationship of parties to each other, nature of dispute and type of issues. It may again be repeated that neither the Plaintiff nor the Defendants in the "LTC"

case are part of the "church". Neither does the Plaintiff's case involve any "establishment" issue

(g) PAUL vs WATCHTOWER BIBLE AND TRACT SOCIETY (819 F 2d 875): This case, like Presbyterian Church and Crowder stated above, is a dispute between members of the church of Jehovah's witnesses and the church itself, an internal matter, therefore both the District Court and Court of Appeals would not intervene under the principles of separation of Church and State and the governing rule of ecclesiastical abstention This too, is dissimilar, irrelevant and inapplicable to Plaintiff's case on "LTC" as to parties, relationship of parties to each other, nature of dispute and type of issues

(h) Lastly, the Defendants have quoted NEW YORK TIMES CO vs SULLIVAN that "State libel laws are subject to First Amendment constraints " Plaintiff has no quarrel with this assertion, but it

is irrelevant to Plaintiff's case, as he has not cited any State Law to back up his claim On the contrary, New York Times Co Vs Sullivan would be in favor of the Plaintiff, as it rightly resolves the broader issue of "Defamatory falsehood with malice" as unprotected speech under First Amendment, which is the Plaintiff's claim in his complaint, and therefore, cannot be dismissed summarily without a trial

> "It does indeed go without saying that an official, who is in fact guilty of using his powers to vent his spleen upon others, or for any other personal motive not connected with the public good, should not escape liability for the injuries he may so cause; and, if it were possible in practice to confine such complaints to the guilty, it would be monstrous to deny recovery " (NEW YORK TIMES CO vs SULLIVAN: 376 US 302)

Plaintiff submits that based on the discussion in II above, on constitutional grounds, the Defendants have no grounds to press for a summary judgement before a trial

III.

In New York Times Co. vs Sullivan (376 US 277), the Supreme Court observed: "What a State may not constitutionally bring about by means of criminal statute is likewise beyond the reach of its civil law of Libel " Plaintiff submits that if the Defendants cannot substantiate their motion on constitutional grounds as discussed in II above, they cannot substantiate their motion on Texas Libel law Furthermore, the Plaintiff has not filed his case invoking any State Law, and his case has not been under the jurisdiction of the State of Texas before However, Plaintiff may substantiate below that the Defendants claim for a dismissal of Plaintiff's petition, in principle,

does not even meet state standards without prejudice to Plaintiff's position that he is not governed by Texas State Law in his dispute with the Defendants on "LTC", as the film's distribution is an inter-state matter, and therefore, a matter that would fall legitimately under federal Constitutional law. In fact, the film's distribution is international in scope and therefore, the implications of its potential for evil is all the more greater. For it could misinterpret unjustifiably and falsely, the person of Jesus to many nations which are not "Christian" nations, but heathen. Therefore, the film, a fabrication of falsehood, if unfettered, may easily pass as Hollywood's interpretation of Christ, even a presentation of the U.S. For Hollywood is synonymous with the U.S. to Third World nations. The gullible third world, quite unexposed to the gospel, may believe that such was the character of

Christ, the God of the Christians - a liar, a sinner, a coward and an adulterer, "who paid for his own sins" on the cross

Plaintiff submits below that none of the Texas statutes on libel cited by the Defendants are relevant or applicable to the Plaintiff's case on "LTC "

(i) Renfro Co vs Lawson (160 SW 2d 246)

(ii) Goldstein vs KDFW (541 SW 2d 862)

(iii) Gonzales vs Times Herald Printing Co (513 SW 2d 124)

(iv) Keys vs Interstate Circuit, Inc (468 SW 2d 485)

All the above mentioned citations refer to defamation of the dead, the Defendants meaning thereby that Jesus is dead, and therefore, the Plaintiff is not entitled to any remedy or recovery. This is Defendant's "opinion", like the fallacious film itself and not a fact Plaintiff asserts and affirms that Jesus Christ is not dead, but is alive. His

resurrection is neither a myth nor an "opinion", but a matter of fact and the Plaintiff can provide substantive authorities and proofs that he is alive. The Spirit of Truth, which is Christ, is alive and active in this Universe, and especially on this Planet of his incarnation as Jesus of Nazareth. The resurrection issue again is a triable issue of fact, and the following citations from authoritative sources will prove the fact of Resurrection of Jesus.

The fact that Jesus is alive and not dead is substantiated by the following biblical and historical references as to eyewitnesses to his resurrection:

FROM THE BIBLE, NEW TESTAMENT:

"And the angel of the Lord answered and said unto the woman, FEAR NOT YE: FOR I KNOW THAT YE SEEK JESUS WHICH WAS CRUCIFIED. HE IS NOT HERE: FOR HE IS RISEN, AS HE SAID. COME, SEE THE PLACE WHERE THE LORD LAY. AND GO QUICKLY, AND

TELL HIS DISCIPLES THAT HE IS RISEN FROM THE DEAD; AND, BEHOLD, HE GOETH BEFORE YOU INTO GALILEE; THERE SHALL YE SEE HIM: LO, I HAVE TOLD YOU they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word And as they went to tell his disciples, behold, Jesus met them, saying, ALL HAIL And they came and held him by the feet, and worshipped him Then said Jesus unto them, BE NOT AFRAID: GO TELL MY BRETHREN THAT THEY GO INTO GALILEE, AND THERE SHALL THEY SEE ME Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them And when they saw him, they worshipped him: but some doubted And Jesus came and spake unto them, saying, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH GO YE THEREFORE, AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE

FATHER, AND OF THE SON AND OF THE HOLY GHOST: TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU: AND, LO, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD. Amen." (St. Matthew's Gospel, ch 28: 5-10, 16-20).

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, PEACE BE UNTO YOU. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, PEACE BE UNTO YOU: AS MY FATHER HATH SENT ME, EVEN SO SEND I YOU." (St. John's Gospel, chapter 20:19-21.)

ON RESURRECTION: FROM "THE URANTIA BOOK." (Urantia Foundation, Chicago, 1955).

"Shortly after nine o'clock that evening, after the departure of Cleopas

and Jacob, while the Alphaeus twins comforted Peter, and while Nathaniel remonstrated with Andrew, and as the ten apostles were there assembled in the upper chamber with all the doors bolted for fear of arrest, the Master, in morontia form, suddenly appeared in the midst of them, saying: "Peace be upon you Why are you so frightened when I appear, as though you had seen a spirit? Did I not tell you about these things when I was present with you in the flesh? Did I not say to you that the chief priests and rulers would deliver me up to be killed, that one of your own number would betray me, and that on the third day I would rise? Wherefore all your doubtings and all this discussion about the reports of the women, Cleopas and Jacob, and even Peter? How long will you doubt my words and refuse to believe my promises? And now that you actually see me, will you believe? Even now one

of you is absent. When you are gathered together once more, and after all of you know for a certainty that the Son of Man has risen from the grave, go hence into Galilee. Have faith in God; have faith in one another; and so shall you enter into the new service of the kingdom of heaven. I will tarry in Jerusalem with you until you are ready to go into Galilee. My peace I leave with you."

As to Defendants' citation, NEWSPAPERS INC. vs. MATTHEWS (339 SW 2d 890), this case is not applicable to Plaintiff, because Plaintiff's allegation in his complaint is that he and other believers like him have been injured, their right to freedom of worship has been interfered with by the Defendants' attempted demolition of the unblemished character of their core of worship - Jesus Christ. Besides, under federal law, Plaintiff will have standing to represent himself and the third party, if the third

party is closely related, which is the case between the Plaintiff and Jesus Christ, his friend and Spiritual Father.

Finally, the Defendants' contention that their film "LTC" is a matter of "opinion" and may not be subject to a defamation suit, and have cited the cases of A H. Belo vs. Raysor (644 SW 2d 71) and Gertz vs. Welch, Inc. (418 US 323), Plaintiff submits that the citations are not relevant or applicable to Plaintiff's case which disputes Defendants' claim to "opinion" as misrepresentation of "facts", and therefore, is a triable issue.

Plaintiff submits that the Defendants' petition to dismiss does not stand even on Texas libel law, and the need to try the issues of "facts" will therefore be all the more necessary in the light of the foregoing discussion and justification. For these reasons, the Defendants' petition should be dismissed

Plaintiff submits and substantiates below the constitutional rights and law in support of his complaint, his standing and the relief he is entitled to, to mitigate the offenses and damages caused by the Defendants, by interfering with Plaintiff's freedom of worship and the rights of the Third Party he represents in order to prove PRIMA FACIE before the trial that his complaint may not be summarily dismissed by this court, on Defendants' motion.

IV

Plaintiff's complaint holds Defendants liable for false defamation with malice in the film, "LTC", which has two aspects of offences,

(a) It injures the Plaintiff and many believers like him, and interferes with the freedom of worship which the Constitution guarantees,

(b). It insults and slanders the CREATOR of the Universe, who was the

incarnated Jesus Christ and who is the Spiritual Father of the Plaintiff and other believers in this nation and other nations of the world

The following citations on Constitutional law, on defamatory falsehood and libel, is in support of Plaintiff's claim against the Defendants, and would restrict the Defendants' misunderstood position, that they have unfettered freedom to exhibit the film, "LTC", which is the prime cause of action in Plaintiff's complaint

(a) CHAPLINSKY vs NEW HAMPSHIRE (315 US 571-572): " It is well understood that the right of free speech is not absolute at all times and under all circumstances There are certain well defined and narrowly limited classes of speech, the prevention and punishment of which have never been thought to raise any constitutional problem These include the lewd and obscene, the

profane, the libelous and the insulting or fighting words - those which by their very utterance inflict injury or tend to incite an immediate breach of the peace It has been well observed that such utterances are no essential part of any exposition of ideas and are of such slight social value as a step to truth that any benefit that may be derived from them is clearly outweighed by the social interest in order and morality."

(b) (as quoted from Cantwell vs Connecticut 310 US 296, 309-310)

"The most stringent protection of free speech would not protect a man in falsely shouting fire in a theater and causing fire." (249 US at 52 as quoted from Campers Vs Bucks Stove and Range Co 221 US 418,420)

(c) " Crime is none the less so, nor less odious, because sanctioned by what any particular sect may designate as religion It was never intended that

the first Article of Amendment to the Constitution that "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof," should be a protection against legislation for the punishment of acts inimical to the peace, good order and morals of society " (Davis vs Beason 133 US 323)

(d) " The guaranti of freedom of expression in effect in 10 of the 14 states which by 1792 had ratified the Constitution, gave no absolute protection for every utterance Thirteen of the 14 States provided for the prosecution of libel, and all of those States made either blasphemy or profanity, or both, statutory crimes As early as 1712, Massachusetts made it criminal to publish "any filthy, obscene, or profane song, pamphlet, libel or mock sermon" in imitation or mimicking of religious services Acts

and Laws of the Province of Mass. Bay, c CV Sec 8 (1712), Mass. Bay Colony Charters & Laws 399 (1814). Thus, profanity and obscenity were related offences." (Roth vs. United States 354 US at 482-483)

(e) "Libelous utterances are not within the area of constitutionally protected speech." (Beanharris vs Illinois (343 US 250, 266)

(f) "Spreading false information in and of itself carries no First Amendment protection." (Herbert Vs Landau (99 S Ct 1635)

(g) "Corporations as a class may not be held to be "public figures" for First Amendment purposes. (Bruno and Stillman Inc. vs Globe Newspaper Co. 633 F 2d 583).

(g) "Knowingly false statement and false statement made with reckless disregard of the truth do not enjoy constitutional protection (Apple Tree

vs City of Hartford 555 F Supp 224).

(h) False and misleading representations are not shielded by the First Amendment (Better Business Bureau of Metropolitan Inc vs Medical Directors, Inc 509 F Supp 811, injunction modified, affirmed 681 F 2d 397)

(i) "Should Plaintiff in defamation action be deemed private figure, strictures of First Amendment are not as rigidly imposed and his burden is therefore substantially lessened in so far as he need only establish that Defendant was negligent in failing to ascertain whether or not published statements were false and defamatory (Ali vs Daily News Publishing Co , Inc , 540 F Supp 142)

(j) "Truth has become an absolute defense in almost all cases and privileges designed to foster free communication are almost universally

recognized But the basic theory of libel has not changed and words defamatory of another are still placed in the same class with the use of explosives or the keeping of dangerous animals (Prosser, the Law of Torts: 108 at 792) Thus some antithesis between freedom of speech and press and libel action persists, for libel remains premised on the freedom of the Publisher to express certain sentiments at least without guaranteeing legal proof of their substantial accuracy " (Curtis Publishing Co vs Butts 388 US at 151-152)

V.

Plaintiff cites below constitutional cases in his favor as to standing, to represent his case on his behalf, and on the behalf of the third party - Jesus Christ

"Dismissal on the pleadings for lack of standing is inappropriate, even

if the extreme generality of a complaint leaves the injury in fact component of standing in doubt, where the standing requirement may be satisfied on affording an opportunity to make more definite, the allegations of the complaint Action "(Alliance of Senior Citizens of Greater Philadelphia vs Margaret Heckler (789 F 2d 931).

" For person who himself can allege injury in fact to be permitted to assert constitutional rights of another, thereby seeking redress of both his own injury and that of the third party, there must be a close relationship between litigant and person whose right he is asserting and activity litigant proposes to pursue must be inextricably bound up with constitutional right of person from whom the right is drawn and also there must exist some obstacle to third party in asserting his or her own rights

(U S C A Const Art 3:2, cl. 1; Bowman vs. Wilson 672 F. 2d 1145).

Plaintiff submits that he, like many other believers, is closely related to Jesus Christ, his Creator Father and Spiritual Father, not only in a temporal sense but in an eternal sense, and therefore, the right of the Plaintiff is inextricably "bound up" with Christ, the third party which the Plaintiff represents

VI

Plaintiff submits the following citations in support of the injunction he has prayed for in his complaint to mitigate the damage that the false and defamatory film would cause in the future

(a) "The purpose of an injunction is to prevent future illegal and wrongful acts and respondent's past conduct is a relevant factor to be considered." (Offner vs. Shell's City, Inc. 376 F 2d 574)

(b) "Purpose of an injunction is to prevent future violations, and court, in determining whether to grant injunctive relief, must look to the future as well as to the past and insure that wrongs are not repeated and there is fealty to the law (U S vs Richberg 398 F. 2d 523)

(c) "Injunction" is prohibitive writ issued by court of equity forbidding party-defendant from certain action, or in case of mandatory injunction, commanding positive action (United Bonding Ins Co vs. Stein 410 F 2d 483)

(d) "Injunction will be granted where court of equity determines that injunction is essential to restrain act contrary to equity and good conscience. Washington Capitols Basketball Club, Inc vs Barry 304 F Supp 1193, affirmed 419 F 2d 472)

(e) "Sole function of

injunctive relief , whether temporary or permanent, is to forestall future violations (United Parcel Service, Inc. vs. Local 25 of Intern Broth of Teamsters, Chauffeurs, Warehousemen and Helpers of America (Local 25), 421 F Supp 452)

(f) "An injunction is an equitable remedy." (Firemen's Fund Ins Co vs Myers 290 F Supp 405)

(g) "Court has inherent power to issue mandatory injunction where appropriate " (International Tel & Tel Corp vs General Tel & Electronics Corp , 351 F Supp 1153, affirmed in part, reversed in part, 518 F 2d 913)

VII

The authority of this court to hear Plaintiff's case has been substantiated in parts IV, V and VI Plaintiff will now submit to the court as to why Defendants' motion should not be granted which will amount to summary dismissal Plaintiff

cites the following cases in support of his plea that this court should not dismiss his complaint in view of the circumstances explained in this petition, and on the strength of Plaintiff's original complaint.

(a) "On the basis of the record before us, and in view of the weight to be accorded the complaint on a motion for summary judgement, we are not prepared to say that Defendant's version must be believed, nor that the allegations of the Plaintiffs, which the court below deemed "roughly drawn", are so vague and general as to strip them of all credibility The resolving of such issues must be left to the finders of fact, and not decided upon a motion for summary judgement " (Sarnoff et al vs Claglia 165 F 2d 167)

(b) "It is our opinion that Rule 56 should be invoked only when the complete absence of a genuine issue of

fact is apparent upon the face of the record Resort to the remedy where there is any doubt is futile, because it is now well settled that all doubts on this preliminary issue must be resolved against the moving party The rule can be made to fulfill its purpose if it is invoked only in appropriate cases, and these are not too numerous The motion for summary judgement is denied (Zig zag Spring Co vs Comfort Spring Corporation 89 F Supp 410)

(c) "A litigant has a right to a trial where there is the slightest doubt as to the facts, and a denial of that right is reviewable; but refusal to grant a summary judgement is not reviewable Such a judgement, wisely used, is a praiseworthy time-saving device But, although prompt despatch of judicial business is a virtue, it is neither the sole nor the primary purpose for which courts have been established,

Denial of a trial on disputed facts is worse than delay (Cf Arenas vs United States 322 US 419, 429, 433, 64 S Ct, 1090, 88 L Ed 1363) The district courts would do well to note that time has often been lost by reversals of summary judgements improperly entered. The motion for summary judgement is denied " (Rolle Mfg Co vs Marco Chemicals 92 F Supp 218)

(d) "Federal rule providing for summary judgement gives district court no jurisdiction to summarily try the factual issues in advance of a trial. (Fed Rules Civ Proc , rule 56, 28 U S C A (Silvray Lighting vs Versen 10 F R D 507)

(e) "Federal summary judgement rule does not vest in court the jurisdiction summarily to try the factual issues on pleadings and affidavits of parties but vests in court limited authority to enter summary

judgement if it clearly appears from any record that there is no genuine issue as to any material fact and that moving party is entitled to judgement as a matter of law, and complete absence of any genuine issue of fact must be apparent and all doubts thereon resolved against moving party. (Fed Rules Civ Proc , rule 56, 28 U S C A (Newark Evening News Pub Co vs King Features Syndicate 7 F R D 645)

(f) "Where factual questions are at issue, as well as legal principles, the court is precluded from entering summary judgement (Fed Rules Civ Proc , rule 56, 28 U S C A (Norton vs Supreme Fuel Sales Co., 72 F Supp 287)

(g) "A motion for summary judgement must be denied where a genuine and substantial issue of fact is presented by the pleadings. (Schenley Distributors vs. Wisconsin Wine and

Spirit Import Corp 28 F Supp 635)

(h) "Where complaint averred libel per se, actual punitive damages could be recovered without pleading special damages" (Gertz vs Welch, 306 F Supp 310: Motion for summary judgement denied)

AFFIDAVIT:

The Plaintiff's Affidavit affirming certain basic facts of the case is enclosed

CONCLUSION:

In view of the foregoing facts, citations, justification and Affidavit, Plaintiff has indeed stated his claim, and the Defendants motion to dismiss Plaintiff's complaint before a trial should be dismissed

Respectfully submitted:

(VEDA NAYAK)

Plaintiff Pro Se

IN THE UNITED STATES DISTRICT COURT FOR THE SOUTHERN DISTRICT OF TEXAS, HOUSTON DIVISION

CIVIL ACTION NO: H-89-2695

VEDA NAYAK vs MCA, INC. et al.

State of Texas

County of Harris

Veda Nayak, Plaintiff in the above mentioned case, duly sworn, deposes and says to the best of his knowledge and belief that:

(1) The selected statements of public protest and agitation to the film, "THE LAST TEMPTATION OF CHRIST", herein after "LTC", and other press information contained in EXHIBIT I to the original complaint filed with the Federal District Court, Southern District of Texas, Houston Division in the above mentioned case, are true extracts and copies from selected

papers and magazines as identified in that exhibit. Plaintiff affirms that prima-facie, the objections to the film as contained in the press reports are representative of the wide spread objections to the film among universal believers of Christ as defamatory falsehood on the life and character of Jesus Christ. MCA, Inc. and Cineplex Odeon (USA), hereinafter "Principal Defendants," also received such protests from interested leaders and members of the church, but the Principal Defendants took out an advertisement in leading newspapers before the release of the film on August 12, 1990, asserting their rights to release the film inspite of these protests and objections. Plaintiff further affirms that Defendants knew that their film was a defamatory falsehood of the life and times of Jesus Christ, but yet they decided to release the film with reckless disregard to the truth.

(2) Plaintiff further affirms that the Defendants' action was motivated by profiteering and malice - to profit from a false story that would cause excitement and controversy, which could bring a windfall of publicity to the film, "LTC". Malice because, a majority of the chief executives who control the Principal Defendants' corporations did not subscribe to the Christian belief and did not respect the religious sentiments and rights of the believers in Jesus Christ, which was evident from the fact that the Principal Defendants decided to release the film, "LTC" inspite of knowing Christian public protest, and inspite of knowing that their film was considered an insult and slander to the person of Jesus Christ, contrary to biblical and historical records and traditions of the church

(3) Plaintiff further affirms and states that the biblical references to

define the divine and human character of Jesus Christ as given in Exhibit II, III, IV, V and VI are true reflections of the immaculate and blameless perfect character of Jesus Christ, testified by some eyewitnesses on the life and mission of Jesus Christ. Exhibit VII, which gives the contents of the "Urantia Book", written by living witnesses to the life and times of Jesus Christ is another true source besides the gospels of the bible, to vouch for the immaculate and perfect life of Jesus Christ. Paper 120 of the Urantia Book, included in Exhibit VII proves that Jesus was the incarnated Creator, Christ Michael of this universe. The Urantia Book also proves that Jesus rose from the dead after his crucifixion, and is now ruling this universe as its Creator and God. Plaintiff affirms that it is this Creator the founders of this nation recognized, and it is the incarnated character of this Creator - Jesus of Nazareth that the

Defendants have falsely defamed in their film, "LTC", contrary to historical and biblical facts, as detailed in the Plaintiff's original complaint.

(4) Plaintiff further affirms that Plaintiff's letter to Lew Wasserman, Chairman, MCA, Inc. dated March 30, 1989, together with enclosures, is a true copy of the letter and documents sent by certified mail, which was received by Lew Wasserman's office on 4/5/89 (Receipt no. P114039479). The said letter was kept in Wasserman's office till 4/10/89, and was returned opened to Plaintiff on 4/13/89 with another claim check # 080670 with the remarks on the envelope "Refused". Plaintiff therefore believes that Lew Wasserman or his office knew the contents of Plaintiff's letter dated March 30, 1989, which included Paper 120 of the "Urantia Book", and this Paper, having been written by an eyewitness of the life and times of Jesus Christ, included a tru

statement to the effect that Jesus was the incarnated Creator, Christ Michael of this Universe Therefore, the Defendants knew that they were defaming falsely, the incarnated Creator Jesus of Nazareth, but they continued to defame and profane his name as a coward, a liar, a sinner, an adulterer, a Jew killer and demon possessed, through their film, "LTC" in this country and other countries of the world

(5) Plaintiff affirms that Jesus Christ is his spiritual Father, his Creator and God, and to many thousands of other believers The Defendants, by demolishing the IMMACULATE image of Christ in their film, "LTC" have seriously interfered with the freedom of worship of the Plaintiff and thousands of other believers like him Plaintiff also affirms that he represents Jesus, the incarnated Creator of the Universe, as a third party, in order to find justice through the

courts from the defamatory falsehood of the Defendants of his life in their film. In doing so, Plaintiff will also be representing many other believers like him to whom Jesus is God and Creator.

(6) Plaintiff affirms that if the Defendants' film continues to be exhibited through various media formats, it will further defame falsely, Jesus Christ, and his character may be seriously misunderstood in third world, non-Christian countries, and even in this nation, to young children. Plaintiff affirms that the ends of justice will be met only through a permanent injunction to restrain the film in all media in all the territories of the world.

(7) Plaintiff will amend his original petition to include general and punitive damages as he has pointed out in his original complaint and streamline his

complaint as to issues and remedies sought

VEDA NAYAK (sd)

(VEDA NAYAK)

Affiant

Subscribed and sworn to before me this 19th day of December 1989

SUSAN S DI FILIPPO (sd)

Notary Public, State of Texas

My commission expires Feb 13, 19 91

IN THE UNITED STATES DISTRICT COURT

FOR THE SOUTHERN DISTRICT OF TEXAS

HOUSTON DIVISION

VEDA NAYAK,	)	
	)	
Plaintiff,	)	
	)	
	)	CIVIL ACTION NO.
v.	)	
	)	H-89-2695
	)	
MCA, INC., et al.,	)	
	)	
Defendants.	)	

ORDER OF DISMISSAL

For the reasons set forth in Defendants' Motion to Dismiss for Failure to State a Claim, the complaint in this case is hereby DISMISSED.

Signed this 17th day of January, 1990.

KENNETH HOYT (sd)

UNITED STATES DISTRICT JUDGE

(TRUE COPY)

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UNITED STATES COURT OF APPEALS
FOR THE FIFTH CIRCUIT

Docket No: 90-2188.

VEDA NAYAK,

Plaintiff-Appellant.

-against-

MCA, INC. et al,

Defendants-Appellees.

ON APPEAL FROM THE UNITED STATES DISTRICT COURT FOR THE SOUTHERN DISTRICT OF TEXAS

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APPELLANT'S BRIEF

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VEDA NAYAK

4770, W. Bellfort,# 285

Houston, TX 77035.

(713)684-6552.

VEDA NAYAK
Plaintiff-Appellant Pro Se.

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UNITED STATES COURT OF APPEALS
FOR THE FIFTH CIRCUIT

VEDA NAYAK, Plaintiff-Appellant,

-against-

MCA, INC et al . Defendant-Appellee,

On Appeal From A Judgment of The District Court For The Southern District Court of Texas

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APPELLANT'S BRIEF

STATEMENT OF JURISDICTION

Under 28 U S C , Section 1291, Plaintiff-Appellant (hereinafter PLAINTIFF) appeals from a summary judgment of dismissal for failure to state a claim, entered on 1/23/90 by the District Court for the Southern District of Texas, granting Defendants-Appellees' (hereinafter DEFENDANTS) motion to dismiss

Plaintiff's complaint for breach of Plaintiff's constitutional rights to freedom of religion and worship, which have been infringed and interfered with by the Defendants, through their film, "THE LAST TEMPTATION OF CHRIST", which profaned and slandered Plaintiff's God and God of this Universe by defamatory falsehood. The Plaintiff sought a remedy through an injunction to enjoin the Defendants not to distribute and exhibit the film that continues to injure the Plaintiff and millions of others in this nation and internationally and interferes with their freedom of religion and worship.

STATEMENT OF ISSUES PRESENTED

Defendants MCA and Cineplex Odeon Corporation (hereinafter Principal Defendants), are producers and distributors in the motion picture and television industry, and are public corporations incorporated under California State Laws. Plaintiff is an individual

with certain basic constitutional rights to freedom of religion and worship Defendants produced and distributed a film entitled "THE LAST TEMPTATION OF CHRIST" which profaned and defamed the God of the Plaintiff and many others in this nation and other nations of the world Defendants assert their rights to produce and distribute the defamatory falsehood regardless of Plaintiff's rights The basic questions are as follows:

(a) Can the Defendants in the exercise of their constitutional freedom under the First Amendment infringe and interfere in an absolute way with the religious freedom of the Plaintiff and many others by their film "THE LAST TEMPTATION OF CHRIST" which profanes and slanders by defamatory falsehood, Plaintiff's God, God of this Universe and God of many people in this Republic and abroad, and not be liable under U S laws?

(b) Has the District Court erred in holding Defendants' plea that it "would violate the Constitution for any court to try this case?"

STATEMENT OF THE CASE

The film, "THE LAST TEMPTATION OF CHRIST", (hereinafter LTC), the cause of this suit, produced by Defendant, MCA, INC in collaboration with Defendant Cineplex Odeon and released in this country and abroad from August 1988, is by and large in the present day genre of Hollywood's film products, with an accent to violence and immorality.

Dramatized films have been made on the life of Jesus in the past, but these films were not objectionable, since they did not conflict with the basic facts, character and mission of Christ. Exceptionally, they were a source of inspiration and entertainment to both Christians and non Christians alike around

the world (e.g., BENHUR, THE ROBE and Zefferelli's JESUS OF NAZARETH)

For quite some time, the Jewish movie producers-distributors of Hollywood (hereinafter "JMP") have been attempting to create a different Jesus for the world - a fictitious Jesus rather than of history, a Jesus of the flesh rather than of the spirit, apparently to satisfy their own theological egos and to neutralize the evangelical movement in this nation and elsewhere in the world

Around 1972, Sidney Lumet (JMP), a Hollywood film director, obtained the rights of the fictitious Jesus story from the widow of Nikos Kazantzakis, an excommunicated Greek Roman Catholic writer, for his dubious work on Jesus Christ. Unsuccessful as he was in making the movie then, he gave the book to Barbra Hershey who wanted to play the part of Mary Magdalene

Hershey, who was a leading lady in the film, "BOXCAR BERTHA", gave the book to its director Martin Scorcese (an ex-Roman Catholic seminary drop out). Scorcese wanted to make the film, knowing its support among JMP, and the proposal made rounds in Hollywood studios among JMP, which were initially reluctant to make the film based on the fictitious book that departed widely from the story of the historical Jesus Christ. In 1983, Paramount Pictures finalized plans to make the movie in Israel, but dropped the project when Israel refused to give permission to Paramount to shoot the film there, as it would offend Christians around the world and Christian tourists who visit the land of Christ's nativity.

Two years later, Defendant MCA, Inc (JMP) in partnership with Defendant Cineplex Odeon (JMP), came forward to produce the film. Prominent actors with Christian background were approached to

play the lead role of Jesus of Nazareth - a character that according to the script, confessed that he was a coward, a liar and a sinner, who had serious mental and emotional problems, who was branded a traitor for making "crosses" to crucify his own Jewish brethren, who was a hypocrite that could never admit openly that he was in love with Mary Magdalene, who could only watch helplessly, Magdalene making love to other men in her prostitute parlor, who was reluctant to do his divine calling, who finally freaked out from the cross in a dream to betray his weaknesses when he does make love to Mary Magdalene. Then he marries Magdalene and after her death, remarries Martha, one of the Lazarus sisters, commits adultery with Mary, the sister of Martha, and has children with both of them and lives with them for many years, when suddenly he returns to the cross from his dream world

and dies on the cross saying, "It's finished."(Record Excerpts, Pgs 19-27)

Robert DeNiro, a Roman Catholic, who made movies before with Director Scorcese (TAXI DRIVER, RAGING BULL) was offered the fictitious role of Jesus and he declined. In 1987, Defendant MCA chose Morocco as a location for the film, cast Willem Dafoe to play Jesus with Barbra Hershey, Harvey Keital and David Bowie, with Scorcese directing the film. The production team and cast consisted predominantly of JMP.

In order to forestall any problem from Christian objectors to the film, Defendant MCA covertly named the film as "THE PASSION" during foreign location shooting.

In early 1988, Defendant MCA hired Tim Pinland, an evangelical Christian and Public Relations Specialist, to promote the film among the Christian public, but he resigned in mid 1988 after knowing the content of the film and knowing the wide

spread objections from several Christian leaders across the country who have by this time, read the profaning and defamatory script of the film.

Unable to pacify Christian leaders and scared of possible injunctions, the Principal Defendants moved the date of release of the film from September 1988 to August 1988, which further infuriated the Christian leaders. When the film was released on August 12, 1988, there were wide spread objections to the profanity and defamatory falsehood of the film from the Christian public (Record Excerpts Pages 2-11, See Appendix: Pages 6-30.)

The film assassinated the character of Jesus and branded him by his own confession, a liar, a coward and a sinner, and assailed him as a traitor and adulterer. The film unleashed a phenomenal controversy and the pro JMP publicity and promotion in network television could not drown the naked offence of profanity and

slander of the film in a land where the majority were traditional or born again Christians.

Defendant MCA, Inc. and Defendant Cineplex Odeon took in defence of the defamatory film they produced, a full page AD in leading newspapers that they had a right to make and show the film under the First Amendment and their right was not for sale. This was a hurried response to a suggestion from William Bright of the Campus Crusade for Christ, that the Defendants abandon the offending film and destroy all its copies for a compensation of $10 million that Campus Crusade will raise.

Plaintiff, a Christian, saw the film LTC, and was offended and injured by the film, as it was an outrageous profanity and slander of God, the Christ, a capital lie and a woeful obscenity (as it showed Jesus making passionate and naked love to Mary Magdalene). The film attempted to

demolish the immaculate image of Christ in the Plaintiff's mind, and seriously interfered with his freedom of worship and religion. Such a film the Plaintiff felt, would degrade the person of Christ in the eyes of the children and confuse them whether their SAVIOR was a SINNER himself? The Principal Defendants had planned to release the film in other media such as video, cable and television which would give access to children to see the film. The Defendants were also releasing the film abroad and it's impact was devastating, especially in the third world countries where people saw Jesus portrayed as a SINNER by his own confession and made them wonder whether the God of Americans and the western world was a sinner?

On March 30, 1989, Plaintiff wrote a letter to Lew Wasserman (JMP), Chairman of Defendant MCA and pleaded with him to stop exhibiting the defamatory falsehood on

Christ. For his benefit and enlightenment, the Plaintiff included proof that the Defendants were profaning in truth, Christ, the CREATOR of the Universe. The proof was not just from the biblical sources which the JMP would reject as heresy, but from authentic historical records from the Urantia Book (1). (Record Excerpts Pg 45-62, Appendix, Pges 272-288)

Wasserman's office received the Certified letter on 4/05/89* retained it for a number of days and returned it through the postal service as "refused"** on 4/10/89. The letter was received opened

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(1) Urantia Book, published by the Urantia Foundation, Chicago. Part IV of the book is written by supernatural beings who were resident on Planet Earth during the incarnation of Christ Michael, the Creator of the Universe, as Jesus of Nazareth

*: Record Excerpts,Pg 64 in original submission.

**: Record Excerpts,Pg 65 in original submission.

and since it was received in Wasserman's office earlier, it was obvious that Wasserman and/or his office knew the contents of the letter, but evaded notice that they were profaning and defaming the GOD of the Universe, and were infringing and interfering with the religious freedom and worship of the Plaintiff and millions of people who believed in the same God.

Plaintiff came to know through friends and media sources that the Principal Defendants were receiving many thousands of letters from the outraged Christian public, objecting to the profaning film, but the Defendants did not detract from their adamant stand to defame their God and God of this Universe, inspite of the knowledge that the film was profaning God and was based on a defamatory falsehood, and was offensive to many people. The Defendants continued to maliciously infringe the rights of religious freedom and worship of millions

of believers in God, including the Plaintiff.

Plaintiff filed his suit on August 10, 1989, to enjoin the Defendants through a permanent injunction from exhibiting the film in all media, and petitioned in the original complaint that he will amend the complaint to include damages. Plaintiff alleged in his complaint (Record Exc.28-37 Appendix Pg,34-77) that the Defendants, by distribution and exhibition of the film LTC which was a defamatory falsehood of Christ, were infringing the Plaintiff's and other believers' constitutional right to freedom of worship and religion. Plaintiff detailed selected profanity and defamatory falsehood of Christ in the film that offended the Plaintiff and many other believers (Rec Exc 19-28 Appendix, Pg 45-59) Plaintiff alleged injury as a result of such defamation of the core of worship of the Plaintiff and other believers.

Plaintiff's basic allegations stated inter alia (Rec Exc 19-21, See Appendix pg 64-75)

"Plaintiff alleges that the Defendants chose to defame the character of Jesus for the dual purpose of profiteering and malice: profiteering by massive propaganda and publicity to the controversial story, and malice through a new religious propaganda that Jesus was not a perfect man as the Bible portrays, but a weak imperfect man, not a savior of sinners but a sinner himself, not God incarnate but an imperfect man attempting to become God The key executives and producers of the Principal Defendants have been driven by a spirit of greed and malice to produce a film that ridiculed the impeccable image of Christ and thereby insult millions of true believers of Christ. The Plaintiff affirms that he is one of such believers of Christ so insulted and ridiculed. Plaintiff

affirms his right to defend the religious faith he belongs to, to affirm his religious freedom to worship a Supreme Being of his choice, who is Jesus Christ. Plaintiff alleges that the Principal Defendants have seriously interfered with the Plaintiff's and other believers' religious freedom, by assassinating the character of the Supreme Being he and others believe in. The Defendants have done this recklessly, for profiteering and for promoting their own religious vendetta. They have abused the privileges of the First Amendment, wrongfully seeking protection under it while infringing the right of others to freedom of religion and worship which the Constitution guarantees. Plaintiff alleges that the Defendants have no protection of free speech that was false and defamatory, such as the said film was. The Plaintiff also alleges that the Defendants' film

was in effect "spreading false information in and of itself", and therefore had no First Amendment protection. Plaintiff asserts that the Defendants have therefore no right or protection to produce and exhibit the said film, which is a fabricated tissue of falsehood, with the deliberate intent to defame and assassinate the character of Jesus Christ, a public and religious figure

Plaintiff alleged infringement and interference of religious freedom to the Plaintiff and other believers of Christ by the film, ITC, especially to young children who will be confused by the film, as the Defendants were planning to release the film through other film formats, namely video, cable and television Plaintiff alleged inter alia in this regard:

The Defendants, by degrading the public figure of Jesus Christ, have sought to

disturb the harmony, tranquility and peace of individuals, families and communities in this nation, which the Constitution seeks to secure The Defendants, by their callous disregard to the religious rights of the Plaintiff and such other people, have caused great injury to their religious self-respect, decorum and pride of worship, in this nation and other nations of the world The damage caused by the Defendants to the believers of the world is substantial, as the film ridicules their faith and insults the central core of their worship, which is difficult especially for the young children to understand and cope with To the young children exposed to the adverse propaganda of the film through the media, it would be confusing to know which Jesus is real It would be difficult for them to discriminate whether Jesus was a sinner or not? Did

God have sex with his own children? Was he a coward, a liar and a traitor? Was he demon possessed?

Plaintiff alleged that Defendants' defamatory falsehood was negative religious propaganda to hurt and injure others, and that the Defendants had no constitutional privilege to exercise their rights and privilege at the expense of others' rights. Plaintiff stated inter alia:

> The Plaintiff alleges that the Principal Defendants and their key officers have wilfully sought to defame Jesus Christ, because they by and large do not share in the religious sentiments and beliefs of those demoralized by their film. The Plaintiff alleges further that the Principal Defendants would never have produced a film of this kind for worldwide distribution, if it would wound in any way, the religious sentiments of their own faith and

community. They have thus sought to ride roughshod over the beliefs and sentiments of others because of their perverted religious zeal, to insult one of the world's largest faiths.

The Plaintiff alleges that the Defendants in taking the First Amendment to their protection and advantage, have not considered the rights of the Plaintiff and others, which the Constitution guarantees by way of religious freedom. The Plaintiff submits that the First Amendment "will not enforce freedom of speech in disregard to the rights of others.", and therefore, the Defendants have no right to exhibit the defamatory film, as it infringes the freedom of religion and worship of the Plaintiff and other believers.

Plaintiff alleged insult and injury to himself and other believers of Christ,

including children, by the defamatory film, and stated inter alia:

> Plaintiff alleges that the Defendants have humiliated demoralized, agonized and mentally disturbed the Plaintiff and millions of believers of Jesus Christ in this nation and other countries of the world by portraying their God, Creator, and Savior falsely and deliberately in the said film as a sinner, liar and a moral wreck The Defendants by the above described defamation have attempted to demolish the immaculate image of Christ which millions of believers of Christ hold as personal and sacred, and thereby caused immeasurable harm to their mental, psychological and spiritual health The Plaintiff alleges that these damages will have far reaching consequences on his peace and welfare and that of many individuals and their families, especially young children, who may be demoralized by the said film

which depicts Christ, their Savior, - the focus of their Sunday school inspiration, as a sinful, lying, weak, incestuous and adulterous character.

Plaintiff alleged defamation of the Creator and God of the Republic, and stated inter alia:

Plaintiff alleges that the Defendants not only defamed Jesus Christ, but in truth have defamed the CREATOR OF THE UNIVERSE, as evidenced in Urantia Paper No:120 (EXHIBIT VII,Appendix Pg 272-288) This is the CREATOR the framers of the Constitution recognized. The Plaintiff alleges further that the Defendants have ridiculed the Constitution by defaming the GOD which this nation trusts and worships ("In God We Trust.") The Plaintiff alleges furthermore that the Defendants are willfully and falsely, and with full knowledge - inspite of due notice to Defendant MCA, Inc , given by the Plaintiff, continuing to defame the

GOD and CREATOR OF THIS UNIVERSE by exhibition of the said film.

In conclusion, Plaintiff sought relief by way of permanent injunction to restrain in all media, the Defendants from exhibition of the film, LTC, that was continuing to insult and injure the Plaintiff and other people by defamatory falsehood, and was defaming the Creator and GOD of the Republic

The Defendants moved on November 29, 1989 to dismiss Plaintiff's complaint for failure to state a claim, on the following points, included in Defendants' motion. (Rec. Exc. Pg 67-70, Appendix,Pgs 95-103).

(a) It would violate the Constitution for any court to try this case.

(b) Texas State law on tort bar this action

Plaintiff provided an exhaustive rebuttal to the Defendants' motion, that the Defendants were infringing and interfering with the Plaintiff's and other

believers' right to freedom of religion and worship, and were defaming Christ whom the Plaintiff represented as a third party as well as other believers of Christ who were also offended and injured by the defamatory film. Plaintiff cited authorities that the court may not dismiss Plaintiff's complaint before resolution of issues of fact and pointed out the misapplication of the Defendants' authorities on his two propositions named above. (Rec. Exc. 75-85, Appndx Pg 104-150)

Plaintiff had filed an Affidavit affirming the allegations of his complaint and declaring that he will amend his complaint to include general and punitive damages and streamline his complaint on issues and remedies sought.

OPINION BELOW

The District Court did not provide the opportunity to the Plaintiff for a hearing, and the case was dismissed summarily without an opinion, relying

entirely on the Defendants' above mentioned propositions that "it would violate the Constitution for any court to try this case" and "Texas State law on tort bar this action " (Record Excerpts, Page 1, See Appendix, Page 151)

SUMMARY OF ARGUMENT

The District Court below granted the Defendants' motion for dismissal and accepted their plea that the Plaintiff's case cannot be tried by any court on constitutional grounds Under constitutional law, the rights of the Defendants are not absolute and they cannot exercise their right by infringing Plaintiff's right to freedom of worship and religion Besides, Defendants' alleged constitutional rights of free speech and freedom of religion , etc have no protection under constitutional law when they have violated common law statutes of profanity and defamation with a resultant injury to Plaintiff and others The case

involves issues of fact which a jury has to try, and the District Court erred in summarily dismissing the case before a trial.

ARGUMENT

POINT I:

THE LOWER COURT ERRED IN HOLDING DEFENDANTS' PLEA THAT IT "WOULD VIOLATE THE CONSTITUTION FOR ANY COURT TO TRY THIS CASE."

The Defendants' basic contention in their motion to dismiss which the District Court granted summarily before a trial, is that it would "violate the Constitution for any court to try this case" which means that the Defendants' First Amendment rights are absolute, and that the Plaintiff and others injured have no recourse when their right to freedom of worship and religion is infringed and interfered with by the Defendants. This position is unfounded in law as it denies Plaintiff's constitutional rights and his

equal rights to justice Under First Amendment freedom of religion, while the freedom to believe is absolute, the freedom to act, in the nature of things cannot be absolute and remains subject to regulation for protection of society (U S C A Const Amend 1).

Defendants' assertion that the Plaintiff's case of insult and injury by Defendants' profanity and slander of Plaintiff's God by defamatory falsehood in their film, LTC is not a justiciable matter under the Constitution of the United States, raises the following issues of facts, misinterpretation and misapplication of law:

A.

Defendants have not questioned Plaintiff's allegations mentioned above, but have only questioned the constitutional validity for courts to adjudicate Plaintiff's case.

While the Defendants deny Plaintiff's constitutional equal rights to justice, it is ironical and unfair that the Principal Defendants (MCA Inc and Cineplex Odeon, USA) took a full page AD in leading newspapers sometime in 1988 prior to the release of the offending film that they had a right to release the film and that their First Amendment Rights were not for sale At the same time when they upheld and declared their rights, they were infringing the rights of others - the Plaintiff and many other believers of Christ, the Creator and God of this Universe (hereinafter GOD), interfering with their religious freedom and worship by profaning and slandering GOD with defamatory falsehood by releasing soon after, the offending film, LTC Defendant has no such right under the equal protection and equal rights provisions of the Constitution In Gaines v Canada 305 U S 350, the U S Supreme Court stated:

"The equal protection of the law is "a pledge of the protection of equal laws" Yick Wo v. Hopkins 118 U.S.356, 369.

Also in Kovacs V. Cooper 336 U.S. 77, 88, 69 S.Ct. 448, 454 (1949), the Supreme Court succinctly said: "To enforce freedom of speech in disregard of the rights of others would be harsh and arbitrary in itself." In same case Supra, quoting the famous words of Mr. Justice Holmes, Schneck v. United States, 249 U.S. 47, 52, 39 S. Ct. 247, 249, the Court said, "The most stringent protection of free speech would not protect a man in falsely shouting fire in a theater and causing panic..."

Also, in Herbert v. Lando 441 U.S. 153, it was held that spreading false information in and of itself carries no First Amendment protection. (Constitutional Law 90.1(5).

Therefore, the Defendants' film is a false and defamatory portrayal of GOD

offending and injuring many people, including the Plaintiff, and cannot have any First Amendment protection.

If the Defendants have in fact offended and injured the Plaintiff and others and if Defendants have profaned and slandered their GOD with defamatory falsehood, because of their prejudice and malice toward the GOD and faith of the Plaintiff and others, then certainly, it presents a claim which must be tried and adjudicated by the courts to maintain equal rights to all.

B.

If the people controlling the Principal Defendants' corporations were Christian believers, certainly, such a film profaning God and Christ would not have been produced.

The Principal Defendants, the principal executives of which are Jewish and apparently of Jewish faith, have callously and maliciously produced the

film LTC profaning Christ - the GOD of the Plaintiff and other believers like him in this nation and abroad, - with defamatory falsehood

The Defendants knew when they made the film that it was a false story on Christ, the GOD of millions of believers, but they still did it with a view to offend the believers of Christ because historically, they have denied Jesus as the Christ Therefore, they have depicted falsely, Christ as a SINNER by his own confession and have slandered him in their film LTC, as a traitor, a liar and an adulterer Therefore, the film LTC is set up by the Defendants as a glaring object of religious conflict, a spiteful device to incite religious tension among believing Christians everywhere, - to hurt them, to insult them and injure them

The basic goal of constitutional Government inter alia as enshrined in the Constitution is to "establish equal

justice, ensure domestic tranquility promote the general welfare, etc"

The Constitution is no respecter of one religious sect, and the fundamental rights of equality, expression and justice would require that various religious faiths and sects respect each others' faith and belief and co-exist harmoniously as a community.

Domestic peace and tranquility will be at stake if one sect slanders and profanes the religious core of worship, or sentiments or values of another sect in which case, the secular government must intervene to bring equity and justice between the offender and the offended which is common law and has been aptly sketched by the Supreme Court in Winters v. New York 333 U.S. 507, 515.

"Acts of gross and open indecency or obscenity, injurious to public morals, are indictable at common law as violative of the public policy that requires from the

offender retribution for acts that flaunt accepted standards of conduct " 1 Bishop, Criminal Law (9th ed.) 500; Wharton, Criminal Law (12th ed) 16.

The religious prejudice and profanity of the film LTC, which is the cause of this suit, is against the affirmative policy of our government as stated aptly in Lynch v Donnelly, 465 U S 668, 674, 104 S Ct. 1355, 1356:

"The Constitution does not require complete separation of Church and State, it affirmatively mandates accommodation, not merely tolerance of all religions, and forbids hostility toward any "

Therefore, the Defendants have transgressed this affirmative constitutional policy by producing the film, LTC, profaning and defaming the GOD of a majority of the population in this nation and a sizable number of people on this Planet To say that they have the right to do so while others do not have

such right is to openly flout the Constitution.

Therefore, the Defendants' hostility to GOD expressed in defamatory falsehood through the film, LTC, is not in the avowed spirit of the Constitution and therefore, cannot be entitled any protection or privilege.

C.

The Defendants contend in their motion for dismissal (Rec. Exc. 68, Appndx Page 97) that Plaintiff's case "raises exactly the sort of religious issue that courts may not decide. Under the First Amendment's Free Speech, Free Exercise and Establishment Clauses, such an issue is non justiciable." Yet the Establishment Clause is not inviolate and the Supreme Court has intervened on certain cases where issues of public policy, law and order, and common law issues were involved.

In Zorach v Clauson 343 U S 306, 312-315, where the Supreme Court ruled over the issue of Establishment Clause, it said inter alia:

"The First Amendment, however, does not say that in every and all respects there shall be a separation of Church and State Rather, it studiously defines the manner, the specific ways, in which there shall be no concert or union or dependency one on the other That is the common sense of the matter Otherwise the State and religion would be aliens to each other - hostile, suspicious, and even unfriendly Prayers in our legislative halls; the appeals to the Almighty in the messages of the Chief Executive; the proclamations making Thanksgiving Day a holiday; "so help me God" in our courtroom oaths - these and all other references to the Almighty that run through our laws, our public rituals, our ceremonies would be flouting the First Amendment "

"A fastidious atheist or agnostic could even object to the supplication with which the Court opens each session: "God save the United States and this Honorable Court." . . .We are a religious people whose institutions presuppose a Supreme Being. We guarantee the freedom to worship as one chooses. We make room for as wide a variety of beliefs and creeds as the spiritual needs of man deem necessary. We sponsor an attitude on the part of government that shows no partiality to any one group and lets each flourish according to the zeal of its adherents and the appeal of its dogma. For it then respects the religious nature of our people and accommodates the public service to their spiritual needs. To hold that it may not would be to find in the Constitution a requirement that the government show a callous indifference to religious groups. That would be preferring those who believe in no religion over those who do believe

Therefore, Defendants' assertion does not hold that courts cannot intervene in the Plaintiff's case on the issue of the Establishment Clause. If it does, it will be preferring the Defendants' defamatory portrayal of GOD to the Truth and the long traditions of this nation, respecting all religions

In Lynch v. Donnelly, 465 U.S. 668, 674-678, wherein the Supreme Court also ruled another case on the issue of Establishment Clause, it said inter alia:

"This Court has explained that the purpose of the Establishment and Free Exercise Clauses of the First Amendment is "to prevent, as far as possible, the intrusion of either (the church or the state) into the precincts of the other." Lemon v Kurtzman 403 U S 602, 614, 91 S Ct 2105, 2112, 29 L Ed 2d 745 (1971) At the same time, however, the Court has recognized that "total separation is not possible in an absolute sense... The

concept of a "wall" of separation is a useful figure of speech probably deriving from views of Thomas Jefferson. The metaphor has served as a reminder that the Establishment Clause forbids an established church or anything approaching it. But the metaphor itself is not a wholly accurate description of the practical aspects of relationship that in fact exists between church and state."

" In the very week that Congress approved the Establishment Clause as part of the Bill of Rights for submission to the states, it enacted legislation providing for paid Chaplains for the House and the Senate. In Marsh v. Chambers, 463 U.S. 783, 103 S.Ct. 3330, 77 L.Ed.2d 1019 (1983), we noted that 17 Members of that First Congress had been Delegates to the Constitutional Convention where freedom of speech, press, and religion and antagonism toward an established church were subjects of frequent discussion. We saw no conflict

with the Establishment Clause when Nebraska employed members of the clergy as official legislative Chaplains to give opening prayers at sessions of the state legislature. Id., at 791, 103 S.Ct., at 3336. It is clear that neither the 17 draftsmen of the Constitution who were Members of the First Congress, nor the Congress of 1789, saw any establishment problem in the employment of congressional Chaplains to offer daily prayers in the Congress, a practice that has continued for nearly two centuries. It would be difficult to identify a more striking example of the accommodation of religious belief intended by the Framers."

" Other examples of reference to our religious heritage are found in the statutorily prescribed national motto "In God We Trust," 36 U.S.C. Section 186, which Congress and the President mandated for our currency, see 31 U.S.C. Section 5112(d)(1) (1982 ed.), and in the language

"One nation under God," as part of the Pledge of Allegiance to the American flag That pledge is recited by many thousands of public school children - and adults - every year Art galleries supported by public revenues display religious paintings of the 15th and 16th centuries, predominantly inspired by one religious faith The National Gallery in Washington, maintained with Government support, for example, has long exhibited masterpieces with religious messages, notably the Last Supper, and paintings depicting the Birth of Christ, the Crucifixion, and the Resurrection, among many others with explicit Christian themes and messages The very chamber in which oral arguments on this case were heard is decorated with a notable and permanent - not seasonal - symbol of religion: Moses with the Ten Commandments Congress has long provided chapels in the Capitol for religious worship and meditation Equally pervasive

is the evidence of accommodation of all faiths and all forms of religious expression, and hostility toward none."

Therefore, the Defendants' offending film, LTC, is contrary to this spirit of religious tolerance and the Establishment Clause can be no bar for Plaintiff to find justice when precisely such a public policy of respect to all religions is openly infringed by the Defendants

D

Defendants cite two cases principally and five others to support their special constitutional privilege over the Plaintiff, and their contention for a summary dismissal of Plaintiff's case, but none of them are applicable to the Plaintiff's case because they are not similar as to the issues or as to facts or as to nature of the parties

The issue of Defendants' constitutional privilege over the Plaintiff's is just unconstitutional as

detailed hereto before. Secondly, Plaintiff's case alleges common law offences such as profanity and slander by defamatory falsehood by Defendants, with resultant injury to the Plaintiff and others, which are not protected by the First Amendment and are in fact, abuse of Defendants' claimed rights. These abuses, not protected by the First Amendment as stated in the original complaint, must be tried by a jury and adjudicated by the court because they raise issues of fact.

Defendants further state (Rec. Exc. Pgs 67-68, Appendix, Page No: 96) that the Plaintiff's case "posits a theological controversy. The Plaintiff reads the Bible one way. He asserts that the film's interpretation is different and wrong, and that it defames Christ and God. In order to determine this CLAIM, the court would have to determine the true story of Christ."

Plaintiff submits that the discussion hereto before would justify intervention in a matter of public policy such as this case touches upon, relative to religious tolerance and inter-religious harmony, in the interest of societal peace and harmony, and that the Establishment Clause will not be a bar to this intervention

Besides, Plaintiff submits that in making the above statement, Defendants inadvertently admit that there is an issue of fact, and that is whether the defamatory film is true or false in relation to the Bible and other historical records. Plaintiff has provided as an Appendix to his complaint, extracts from the Bible and the Urantia Book which gives the historical mission of Christ, to prove his allegation that the Defendants have defamed GOD. Whether the Plaintiff reads the Bible one way and the Defendant another way, and whether Plaintiff's reading is correct or not which may or may

not prove Defendant's offence, is an issue of fact which only a jury can determine, as well as other issues connected with this case, such as profanity, defamation and resultant injury suffered by the Plaintiff and other believers.

Defendant cites U.S. v. Ballard 322 U.S. 78, 86-87 to support his contention that no court can adjudicate Plaintiff's case. But the cited case has no relevance to Plaintiff's case as to facts and issues. Although this is a mail-fraud case in which Ballard et al belonging to a religious sect, having certain false religious beliefs, the issue before the Supreme Court was whether those religious beliefs were honestly believed to be true. The issue was one of "religious belief" and not defamatory falsehood, profanity and resultant injuries, which is the Plaintiff's case. Even in Ballard, the Supreme Court, citing Davis v. Beason 133 U.S. 333, 342, observed:

"With Man's relations to his Maker and the obligations he may think they impose, and the manner in which an expression shall be made by him of his belief on those subjects, no interference can be permitted, provided always the laws of society, designed to secure its peace and prosperity, and the morals of its people, are not interfered with."

It is the latter that the Defendants infringed - the morals of the common law and the morals of public policy of religious tolerance, respect and non-interference, which is a justiciable issue. Also, the defamatory falsehood of the film, LTC, has no First Amendment protection: Herbert v. Lando, 441 U.S. at 153 (1979); Curtis Pub. Co. v. Butts 388 U.S. at 130 (1967). Ballard did not raise any such issue.

Next, the Defendants cite another citation which is also irrelevant to Plaintiff's case as to facts and issues:

Joseph Burstyn v. Wilson 343 U.S. 495, 505 (1952). (See Appendix: Pages 98-99)* This is an appeal taken by Burstyn because of a prior restraint of their film, "MIRACLE", by New York Censor Board (Nielson) and the comment of the Supreme Court of governmental non-interference relates to attack on "religious doctrine" as opposed to common law violation of defamatory falsehood, profanity and interference with the rights of others, which are the issues of Plaintiff's case.

Besides, the Defendants have cited Cantwell v. State of Connecticut, 310 U.S. 296, which is similar to Ballard on the issue of religious belief as opposed to Plaintiff's case and claim.

In addition, the Defendants have cited the following three cases, all of which are irrelevant to Plaintiff's case as to facts, issues and parties. All of them relate to internal church disputes on property, belief or doctrine. Neither the

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*: Record Excerpts Page 68 in original submission.

Plaintiff nor the Defendants are members of the same church and involved in doctrinal and property disputes. The cases are: Presbyterian Church in the U.S. v. Mary Elizabeth Blue Hull Memorial Presbyterian Church, 393 U.S. 440, 450; Crowder v. Southern Baptist Convention, 828 F.2d 718, 721; Paul v. Watch Tower Bible and Tract Society, 819 F.2d 875, 883.

Lastly, the Defendants cite New York Times v. Sullivan 376 U.S. 254 and comment: "State libel laws are subject to First Amendment constraint." But the comment is irrelevant as the Plaintiff has not filed his case under any State Law. However, New York Times would be in favor of the Plaintiff as it may resolve the broader issue of defamatory falsehood as unprotected speech against the Defendants:

"It does indeed go without saying that an official, who is in fact guilty of using his powers to vent his spleen

upon others, or for any other personal motive not connected with the public good, should not escape liability for the injuries he may so cause; and, if it were possible in practice to confine such complaints to the guilty, it would be monstrous to deny recovery." (NEW YORK TIMES CO. v SULLIVAN 376 U.S. 254, 302)

Besides the foregoing, Plaintiff would draw the Court of Appeals' attention to Plaintiff's statement on the violation of U S Statutes, Article 18, Section 1464 and 1465 by the Defendants, which will be included in Plaintiff's revised complaint Plaintiff has advised the District Court that his complaint will be revised.

POINT II

THE LOWER COURT ERRED IN HOLDING DEFENDANTS' PLEA THAT PLAINTIFF'S PETITION ALSO WARRANTS DISMISSAL UNDER TEXAS DEFAMATION LAW.

In addition to constitutional grounds urged by the Defendants, they have also

urged dismissal(Rec.Exc.69-70,Appndx, Pgs 101-102) of the Plaintiff's case on Texas defamation law and have quoted four cases on defamation of the dead, Renfro v. Lawson, 160 S W 2d, 246; Goldstein v KDFW, 541 S W 2d , 862; Gonzales v Times Herald Printing Co, 513 S.W.2d., 124; Keys v. Interstate Circuit, Inc., 468 S.W 2d , 485 As submitted before, to the District Court,(Rec.Exc 82-83, Appndx,pgs 117-118), Plaintiff has not filed his complaint under State Law but under Federal law, and the Plaintiff is not bound by Texas Law. In U.S v. Judith Kuch, 288 F Supp., 439, 449 (1968), it was said by the court: "This court, however, is not bound by the decisions of the California Supreme Court The concern here is to analyze the scheme and effects of the federal statutes under which Kuch has been indicted." There are a number of Supreme Court cases on defamation and on false statements which

will more aptly apply to Plaintiff's case, which were quoted Supra, Page 26.

Besides, Plaintiff is not suing for defamation of the dead. Apparently, Defendants contend that Jesus Christ is dead. But Plaintiff contends that Christ, the Creator, is not dead, but alive, which is the truth. Plaintiff has provided historical proof that Christ, the God and Creator of this Universe is alive. (Record Excerpts, Pages 54-63), and therefore, the issue of defamation of the dead does not arise. Even if it is raised as an issue, it has to be resolved by the jury as an issue of fact.

Plaintiff however, submits that he had submitted to the District Court before, two cases in support of his standing on behalf of the third party - Jesus Christ: Alliance of Senior Citizens of Greater Philadelphia v. Margaret Heckler, 789 F.2d. 931, Bowman v. Wilson, 672 F 2d 1145. Besides, there are other

cases that could be cited for third party standing, which is a matter of discretion for the courts in a case like this which affects many others, such as in the environmental issue cases: Sierra Club v. Morton, 405 U.S. 727, 92 S.Ct. 1361 (1972), (The fact that the injury alleged need not be limited to economic injury); United States v. Students Challenging Regulatory Agency Procedures, 412 U.S. 669, 93 S.Ct. 2405 (1973), (Standing is not to be denied simply because many people suffer the same injury); Burrows v. Jackson 346 U.S. 249 (1963), (Granted Third Party standing to White seller to assert the rights of Black purchaser).

Besides, the Defendants' state Texas State case, Belo Corp. v. Raysor, 644 S.W.2d. 71, 79, and assert that "under the First Amendment, there is no such thing as a false idea" and therefore, they are entitled to First Amendment protection. Whether it is an "idea" or a "fact" is a

triable issue, and cannot be decided in a summary judgment

In support of Plaintiff's assertion that the District Court erred in granting a summary judgment of dismissal before a trial, Plaintiff would like to cite the following cases:

Williford v. People of California, 352 F 2d 475, 476: "In passing on a motion to dismiss for failure to state a claim, the facts set forth in the complaint must be assumed to be true and complete, and affidavits and other evidence may not be considered. See Land v. Dollar, 330 U S. 731, 735, 67 S Ct 1009, 91 L Ed 1209, n 4. It follows that the dismissal of the action under Rule 12(b) (6) cannot be sustained on the ground relied upon by the district court the order is not sustainable as a summary judgment because there are genuine issues as to material facts. Rule 56(c) expressly precludes the entry of summary

judgment where there are such issues. In our view there are genuine issues of material fact."

Saranoff et al v. Claglia, 165 F.2d at 167: "On the basis of the record before us, and in view of the weight to be accorded the complaint on a motion for summary judgment, we are not prepared to say that Defendants' version must be believed, nor that the allegations of the Plaintiffs, which the court below deemed "roughly drawn" are so vague and general as to strip them of all credibility. The resolving of such issues must be left to the finders of fact, and not decided upon a motion for summary judgment."

Rolls Mfg. Co. v. Marco Chemicals, 92 F. Supp. 218, 220: "A litigant has a right to a trial where there is the slightest doubt as to the facts, and a denial of that right is reviewable; but refusal to grant a summary judgment is not reviewable. Such a judgment, wisely used,

is a praiseworthy time-saving device But although prompt dispatch of the judicial business is a virtue, it is neither the sole nor the primary purpose for which Courts have been established Denial of a trial on disputed facts is worse than delay (Cf Arenas v United States 322 U S 419, 429, 433, 64 S Ct 1090, 88 L Ed 1363) The district courts would do well to note that time has often been lost by reversals of summary judgments improperly entered The motion for summary judgment is denied."

Before closing, Plaintiff would like to submit the social repercussions of the decision of the District Court in this case, that would contravene the time honored policy of inter racial and inter religious harmony in this nation If the District Court's decision is affirmed, it would give an open license to other producers in Hollywood to exploit other religious themes with defamatory

falsehood, and would also encourage other character assassinations of other historical figures. More recently, the defamatory film, LTC, has encouraged a maverick artist to drown the "crucifix of Christ", the symbol of Christianity, in the artist's "urine", which has aroused a wave of religious prejudice and protest. Such profanity is against the U.S. Code (Article 18, Section 1464 and 1465), and the policies of respect to various religions, which is a part of our national law. In the words of Senator Jesse Helms, such profanity is an "obscene blasphemy . . . which degenerates the faith of millions of Americans." And the grossly offending and defamatory film, LTC in the Senator's words:

> "As for "The Last Temptation of Christ", the first commandment given man by God concerns the honor to be accorded God, Who warns: "Thou shalt have no other

gods before Me " Whatever gods the producers of this vile movie were serving (the god of the fast buck, whose shrine is the box office?), their blasphemous assault on God's only Begotten Son offends God and should offend all decent-minded men " (Letter dated September 21, 1989, from Senator Jesse Helms to Veda Nayak, copy included in Appendix, Pages 31-33)*

Plaintiff would like to submit to the Court that this defamatory LAST TEMPTATION OF CHRIST story was staged as a play two years ago in South India, when some Christians stood against the play and sought to ban it by a court action. The case went up to the Supreme Court of India, and that high court decided that the play was indeed defamatory and banned it. As a result, the blasphemous film, LTC, has been banned from being imported into India

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*: Copy included in Addendum in original submission

Plaintiff will submit separately, citations on this case which has been requested, but suffice it to say that another Democratic Republic which has similar traditions of free speech, freedom of religion, etc. has found the film objectionable, and not protected either by free speech or freedom of religion

Also, Plaintiff would like to state that he will be prepared to submit for the Court's review, a copy of the recently released video tape of the offending film, LTC, if the Court so desires

CONCLUSION

On the basis of the foregoing authorities and argument, the Appellant submits that the decision of the District Court be reversed and the case remanded to that court for further proceedings.

Respectfully Submitted,

April 7, 1990
Houston, Texas.

(VEDA NAYAK)
Plaintiff-Appellant
Pro Se
4770, W Bellfort,# 285
Houston, TX 77035
Tel: (713)684-6552

ADDENDUM

PLAINTIFF'S NOTES ON PROFANITY UNDER U S CODE 18, SECTIONS 1464 AND 1465.

U.S. Code Article 18, Section 1464 prohibits against use of "any obscene, indecent or profane language by means of radio communications " Section 1465 of Article 18 prohibits transportation in "interstate or foreign commerce for the purpose of sale or distribution of any obscene, lewd, lascivious or filthy book, pamphlet, picture, film, paper recording, electrical transcription or other article capable of producing sound or any other matter of indecent or immoral character, shall be fined not more than $5000 or imprisoned not more than five years or both."

Defendants have profaned GOD by branding him by his own confession and falsely in their film, LTC, as a liar, a traitor, an adulterer and a sinner. The film is a woeful medium of profanity and

obscenity as God has been shown in such lewd sense that he committed incest with his own mortal children, in raw sexual contact with Mary Magdalene, and depicted as committing adultery with the Lazarus sisters Such a defamatory falsehood has no basis at all in historical or biblical traditions

Profanity is defined in the dictionary as contempt or disregard for God or holy things, irreligious, irreverent, blasphemous, while obscenity is defined as offending modesty or decency, filthy and vile Vile means highly objectionable, disgusting, evil, low and immoral Both these red lettered words and their meanings fully define Defendants' film, LTC

Defendants have violated, prima facie, both Section 1464 and 1465 of Article 18 of the U S Code, because they have transported the profane and obscene film material interstate and

internationally, in various formats, both to sell and exhibit the film for profit, and by intending to broadcast the film through cable and television media, either in the present or the near future. They still continue to unlawfully profane the God of this Universe.

The following cases confirm the criminality of profanity and indecent speech, which is the offence of the Defendants' film, LTC:

"The question of what constitutes profane language has been before the courts for centuries. The subject is usually dealt with as a branch of the common-law offense of blasphemy, but in the United States particularly it has been a frequent subject of legislation. In the Century dictionary, "profane" is defined as follows: "Irreverent toward God or holy things; speaking or spoken, acting or acted, in manifest or implied contempt of sacred things; blasphemous: as, profane

language; profane swearing." Duncan v. United States, 48 F.2d at 128.

"It's true that profane language is language irreverent toward God or holy things." Georgetown v. Secury 90 S.C. 346.

"If there were any reason to believe that the Commission's characterization of the Carlin monologue as offensive could be traced to its political content - or even to the fact that it satirized contemporary attitudes about four-letter words - First Amendment protection might be required. But that is simply not this case. These words offend for the same reasons that obscenity offends. Their place in the hierarchy of First Amendment values was aptly sketched by Mr. Justice Murphy when he said: "(S)such utterances are no essential part of any exposition of ideas, and are of such slight social value as a step to truth that any benefit that may be derived from them is clearly outweighed by the social interest in order and

morality." FCC v. Pacifica Foundation, 438 U.S. at 746.

The principle that profanity and obscenity are not protected by First Amendment freedom of speech has been held throughout and until this time, and in Roth v. United States 354 US 482,483 (1956), the Supreme Court held that: "The guaranties of freedom of expression in effect in 10 of the 14 States which by 1792 had ratified the Constitution, gave no absolute protection for every utterance. Thirteen of the 14 States provided for the prosecution of libel, and all of those States made either blasphemy or profanity, or both, statutory crimes. As early as 1712, Massachusetts made it criminal to publish "any filthy, obscene, or profane song, pamphlet, libel or mock sermon" in imitation or mimicking of religious services. Acts and Laws of the Province of Mass. Bay, c. CV, Section 8 (1712), Mass. Bay Colony Charters & Laws

399 (1814) Thus, profanity and obscenity were related offenses "

IN THE

UNITED STATES COURT OF APPEALS

FOR THE FIFTH CIRCUIT

No. 90-2188

VEDA NAYAK,

Plaintiff-Appellant,

v.

MCA, INC., et al.,

Defendants-Appellees

APPEAL FROM THE UNITED STATES DISTRICT COURT FOR THE SOUTHERN DISTRICT OF TEXAS

HOUSTON DIVISION

BRIEF FOR THE APPELLEES

James T. McCartt
Susman Godfrey
5100 First Interstate
Bank Plaza
1000 Louisiana
Houston, Texas 77002
(713)651-9366

Attorney for the Appellees

IN THE

UNITED STATES COURT OF APPEALS

FOR THE FIFTH CIRCUIT

No 90-2188

VEDA NAYAK,

Plaintiff-Appellant,

v

MCA, INC ,et al ,

Defendants-Appellees.

APPEAL FROM THE UNITED STATES DISTRICT COURT FOR THE SOUTHERN DISTRICT OF TEXAS

HOUSTON DIVISION

CERTIFICATE OF INTERESTED PARTIES

The undersigned counsel of record certifies that the following listed persons have an interest in the outcome of this case These representations are made in order that the Judges of this Court may

evaluate possible disqualification or recusal.

(1) Veda Nayak

(2) MCA, Inc.

(3) Cineplex Odeon Corporation

(4) Ben Drummond

JAMES T. MCCARTT (sd)

Attorney of record for the Appellees

STATEMENT REGARDING ORAL ARGUMENT

This appeal presents succinct, straightforward issues. Appellee submits that oral argument is not necessary

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STATEMENT OF ISSUES

This appeal presents the following questions:

1 Would it violate the Constitution for the district court to try this case?

2 Do common law principles bar this action?

The defendants submit the answer to both questions is "yes "

STATEMENT OF THE CASE

Veda Nayak filed this suit on August 10, 1989 In his complaint, the plaintiff seeks an injunction against further distribution of the film, "The Last Temptation of Christ "

Basically, the plaintiff complains that "The Last Temptation of Christ" is sacrilegious He asserts that it "profaned and slandered Plaintiff's God and God of this Universe by defamatory falsehood Before this court, he traces the film to a

conspiracy by "the Jewish movie producers-distributors of Hollywood "

The defendants filed a timely motion to dismiss the complaint under Rule 12(b)(6) The motion pointed out that this case raised non justiciable religious issues, and that it also conflicts with basic principles of defamation law

The district court entered its Order of Dismissal on January 17, 1990

SUMMARY OF THE APPELLEES ARGUMENT

This case raises issues that are not justiciable Trial of religious issues raised by the Plaintiff would violate the First Amendment

In addition, dismissal is warranted under Texas defamation law There is no defamation action in favor of a plaintiff who is not injured in his own reputation Moreover, opinion may not be the subject of a defamation suit

ARGUMENT

A. It would violate the Constitution for any court to try this case.

This case posits a theological controversy. The plaintiff reads the Bible one way. He asserts that "The Last Temptation of Christ" presents a different and incorrect interpretation, and that it defamed Christ and God. In order to resolve his claim, the district court would have to determine the "true story" of Christ.

The plaintiff thus raises exactly the sort of religious issue that courts may not decide. Under the First Amendment's free speech, free exercise and establishment clauses, such issues of religious correctness lie in a non justiciable "forbidden domain";

> The law knows no heresy, and is committed to the support of no dogma the establishment of no sect. Freedom

of thought, which includes freedom of religious belief, is basic in a society of free man. It embraces the right to maintain theories of life and death and of the hereafter which are rank heresy to followers of the orthodox faiths. Men may believe what they cannot prove. They may not be put to the proof of their religious doctrine or beliefs. Many take their gospel from the New Testament. But it would hardly be supposed that they could be tried before a jury charged with the duty of determining whether those teachings contained false representations. The religious views espoused by respondents might seem incredible, if not preposterous, to most people. But if those doctrines are subject to trial before a jury charged with finding their truth or falsity, then the same can be done with the religious beliefs of any

sect When the triers of fact undertake the task, they enter a forbidden domain U S v Ballard, 322 U S 78, 86-87, 64 S Ct 882, 886-887 (1944)

In accord with this principle, the Supreme Court has held that no court could determine whether the film, "The Miracle" was unlawfully "sacrilegious :

> (I)t is enough to point out that the state has no legitimate interest in protecting any or all religions from views distasteful to them which is sufficient to justify prior restraints upon the expressions of those views It is not the business of government in our nation to suppress real or imagined attacks upon a particular religious doctrine, whether they appear in publications, speeches, or motion pictures

Joseph Burstyn, Inc v Wilson, 343 U S 495, 505, 72 S Ct 777, 782 (1952) See

also, e g , Presbyterian Church in the U S v Mary Elizabeth Blue Hull Memorial Presbyterian Church, 393 U S 440, 450, 89 S Ct 601, 606-607 (1969) (the First Amendment forbids civil courts from interpreting church doctrine); Cantwell v Connecticut, 310 U S 296, 310, 60 S Ct 900, 906 (1940) (under the Constitution, the religious advocate may resort "to exaggeration, to vilification of men who have been, or are, prominent in church or state, and even to false statement"); Crowder v Southern Baptist Convention, 828 F 2d 718, 721 (11th Cir 1987), cert denied, 484 U S 1066 (1988) ("By adjudicating religious disputes, civil courts risk affecting associational conduct and thereby chilling the free exercise of religious beliefs Moreover, by entering into a religious controversy and putting the enforcement power of the state behind a particular religious

faction, a civil court risks 'establishing' a religion"). cert. denied, 108 S.Ct. 1028 (1988).

These principles apply just as much in a defamation suit as in any other context. See Paul v. Watchtower Bible & Tract Society, 819 F.2d 875, 883 (9th Cir.), cert. denied, 484 U.S. 926(1987) ("offense to someone's sensibilities resulting from religious conduct is simply not actionable in tort"); cf. New York Times Co. v. Sullivan, 376 U.S. 254, 84 S.Ct. 710(1964) (state libel laws are subject to First Amendment constraints.)

B. Common law tort principles bar this action.

The constitutional grounds are sufficient to warrant dismissal. The defendants submit, however, that dismissal is also required under basic principles of defamation law:

(1) The plaintiff claims that God and Christ, not the plaintiff, have been defamed. There is, however, no defamation action in favor of a plaintiff who is not injured in his own reputation. See, e.g., Newspapers, Inc. v. Matthews, 339 S.W.2d 890, 893 (Tex. 1960) ("the asserted libel must refer to some ascertained or ascertainable person, and that person must be the plaintiff"); Renfro Drug Co. v. Lawson, 160 S.W.2d 246 (Tex 1942) (no recovery for defamation of the dead); Goldstein v. KDFW, 541 S.W.2d 862, 864 (Tex. Civ. App. - Waco 1976, writ ref'd n.r.e.); Gonzales v. Times Herald Printing Co., 513 S.W.2d 124, 125-126 (Tex. Civ. App. - Dallas 1974, no writ) (no recovery for defamation of the dead); Keys v. Interstate Circuit, Inc., 468 S.W.2d 485, 486 (Tex. Civ. App. - Tyler 1971, writ dis'd w.o.j.) (no recovery by survivors of Clyde Barrow for depiction in the film

"Bonnie and Clyde"); Barrow v. Enterprise Co., 387 S.W.2d 426 (Tex. Civ. App. - Beaumont 1964, no writ); Dick v. Allen, 303 S.W.2d 390, 391 (Tex. Civ. App. - Eastland 1957, no writ)

(2) Opinions may not be the subject of a defamation suit:

> Under the First Amendment there is no such thing as a false idea. However pernicious an opinion may seem, we depend for its correction not on the conscience of judges and juries but on the competition of other ideas.

A.H. Bel Corp. v. Rayzor, 644 S.W.2d 71, 79 (Tex. App. - Ft. Worth 1982, writ ref'd n.r.e.), quoting Gertz v. Robert Welch, Inc., 418 U.S. 323, 94 S.Ct. 2997 (1974).

STATEMENT CONCERNING THE APPELLANT'S BRIEF

The defendants have tried to maintain a conciliatory tone in this case. Their counsel must, however, register his most strenuous objection to the anti-Semitic

statements in the Plaintiff's brief.* They are offensive in the extreme.

The plaintiff is proceeding without counsel. His pro se status does not, however, give him license to conduct himself in such a thoroughly unprofessional manner.

CONCLUSION

Under well established principles, the plaintiff may not use the courts as a

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* See, e.g., Appellant's Brief at 3 ("For quite some time, the Jewish movie producers-distributors of Hollywood (hereinafter 'JMP') have been attempting to create a different Jesus for the world"); id. at 17 ("The Principal Defendants, the principal executives of which are Jewish and apparently of Jewish faith, have callously and maliciously produced the film LTC profaning Christ".)

vehicle to penalize those who may not agree with his religious views

The district court properly dismissed the complaint. Its judgment should be affirmed.

Respectfully submitted,

JAMES T. MCCARTT (sd)

James T. McCartt
Susman Godfrey
5100 First Interstate
Bank Plaza
1000 Louisiana
Houston, TX 77002-5096
(713)651-9366

Attorney for the Appellees

(TRUE COPY)

IN THE

UNITED STATES COURT OF APPEALS

FOR THE FIFTH CIRCUIT

No. 90-2188

VEDA NAYAK,

Plaintiff-Appellant,

v

MCA, INC. et al

Defendants-Appellees

APPEAL FROM THE UNITED STATES

DISTRICT COURT

FOR THE SOUTHERN DISTRICT OF TEXAS

HOUSTON DIVISION

REPLY BRIEF FOR THE APPELLANT

Veda Nayak
Plaintiff Pro Se
4770, W. Bellfort,
Suite 285
Houston, TX 77035
(713)684-6552

STATEMENT REGARDING ORAL ARGUMENT

Appellant submits that although this court may decide this appeal on the basis of the records filed, he would be ready and willing to appear before the court to answer any questions and also to present a video tape of the film, "THE LAST TEMPTATION OF CHRIST", recently released by the Defendants, to demonstrate the offensive nature of the film and how the Plaintiff and others have been injured by such offence, and how it continues to injure the Plaintiff and others, and their families.

IN THE

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APPEAL FROM THE UNITED STATES DISTRICT COURT

FOR THE SOUTHERN DISTRICT OF TEXAS

HOUSTON DIVISION

REPLY BRIEF FOR THE APPELLANT

STATEMENT OF THE CASE

Plaintiff/Appellant (hereinafter Plaintiff), submits that Defendants/ Appellees (hereinafter Defendants) allude (Pg 224-225 of Appendix, Appellee's Brief)

that Plaintiff's chronological statement of Defendants' acts in planning, producing, distributing and exhibiting the film "THE LAST TEMPTATION OF CHRIST" (hereinafter LTC) in his Brief (Appendix, Pg 160, 185) as statement of "conspiracy", although Plaintiff never intended to mean that way. Conspiracy (1) means an illegal, treasonable or treacherous plan to harm or destroy another person, group or entity ... a combination of persons banded secretly together and resolved to accomplish an evil or unlawful end; a striking concurrence of tendencies, circumstances or phenomena as though in planned accord."

The issue of "conspiracy" alluded by the Defendants, if established, will lend a stronger motive of the Defendants to

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(1) Webster's Third New International Dictionary (G&C Merriam Co. Publishers)

profane and slander GOD and injure the people of GOD including the Plaintiff. And as stated elsewhere in Appellant's Brief (Pg 17, Appendix, Pg 185-186), the motive is sustained by the fact that such a profanity against Christ - God of the Christians and God of this Universe, could not have been fabricated by Christians. Logically, it can only be done by those who are opposed to Christ, with a prejudiced intent to insult and injure the people of Christ. Plaintiff submits that this finding of fact by a triar of fact - a jury - would be an important finding in the adjudication of this case. For such a false religious propaganda and spiritual warfare with resultant injuries is not an expression protected by the First Amendment.

Plaintiff would also like to distinguish Defendants' statement (Pg 2 of Appellee's Brf) that they did not state in

their motion to dismiss under Rule 12(b) before the District Court that Plaintiff's complaint conflicts with the "basic principles of defamation law" per se but "basic principles of Texas defamation law"

ARGUMENT

A POINTS AND CASES NOT DISTINGUISHED BY APPELLEES:

Plaintiff submits that the Defendants have not distinguished any of the points and cases mentioned in Appellant's Brief (Appellant's Brief: See Appendix, Pages 180 to 212)*

Plaintiff's main thrust of his argument is that Defendants' First Amendment free speech right does not give them the unilateral right to falsely profane and slander GOD and thereby insult and injure the people of God, including the Plaintiff, and thus interfere with their freedom of worship and religion Under the Constitutional protection of

*: Pages 13 to 33 in original submission.

equal rights to law, the Defendants have no special privilege to abuse their First Amendment rights to injure others and carry out a vendetta at the expense of others' sentiments, peace and tranquility Such infringements of others' rights and interference with others' religious freedom have no protection under the Constitution, and the Defendants have failed to address this basic point and issue, which is the cause of this suit

Defendants state that "religious issues" are not justiciable in any court (Page 2, last para, Appellee's Brief, See Appendix,Pg 225), whereby Defendants want the court to condone their transgression of others' rights; to condone their continued profanity and slander of GOD which is a violation under U S Code (Sections 1464 and 1465); to condone their continued assault on the Plaintiff and the people of GOD by continuing to insult and

injure their sentiments, peace and tranquility by continuing to exhibit the offending film LTC, and extending such injuries to include children by expanding the media formats to video, cable and television, etc ; to condone their action to carry out a religious propaganda and prejudice injurious to inter racial and inter religious harmony of the Republic; to condone their spiritual warfare to slander another's religion and faith

Plaintiff submits that religious issues which involve violation and/or protection of others' rights are justiciable, even as the Supreme Court has held, affirmed and/or agreed to review in a number of cases Plaintiff has cited relevant cases in this regard (Appellant's Brief,Pg 18 to 23, See Appendix,Pg 152) to establish that the lower court erred in dismissing the Plaintiff's complaint on a

summary basis before a trial. Plaintiff reiterates these in brief here:

(i) Winters v. New York 333 U.S. 507, 515 :Acts of gross and open indecency or obscenity injurious to public morals are indictable at common law as violative of public policy.

(ii) Lynch v Donnelly 465 U S 668, 670-678, 104 S Ct. 1355, 1358 to 1361: Constitution does not require complete separation of church and state and it affirmatively mandates accommodation, not merely tolerance of all religions and forbids hostility toward any. Congress has practised from the beginning a policy of respect to religious sentiments, sensitiveness to practice religious tolerance, upheld religious heritage and statutorily prescribed national motto "In God We Trust" 36 U S C Section 186, which

Congress and the President mandated for our currency (31 U S C Section 5 1112(d)(1) (1982 ed) and in the language "one nation under God "

i) Zorach v. Clauson 343 U S. 306, 312-315: First Amendment does not say that in every and all respects there shall be a separation of church and state; does not say that state and religion would be alien to each other; does not say that government show a callous indifference to religious groups which would be preferring those who believe in no religion over those who do believe; does not say that invocation of God's name would be "flouting" the First Amendment; does not say that we cannot be a religious people whose institutions presuppose a supreme being; does not say that government show partiality to any one group, etc

Plaintiff therefore reiterates that the Establishment Clause under the First Amendment will not be a bar to try Plaintiff's case. To not to try the case would be to prefer Defendants' presumed unilateral rights to interfere with others' rights and to give open license to the Defendants to continue to insult and injure Plaintiff and others by profaning and slandering their God through their film, LTC.

Besides, the Defendants have not distinguished Plaintiff's citations on standing and on the inapplicability of summary judgment entered by the District Court (Appellant's Brief, Appendix Pages 207-209).*

B RESPONSE TO DEFENDANTS'/APPELLEES' ARGUMENT
(Appellees' Brief: Appendix, Pgs 226-234)**.

Plaintiff disagrees with the Defendants that Plaintiff's case is a theological controversy. Plaintiff has not

*: Pg 29-31 in original submission.

**: Pg 3 to 5 in original submission.

filed the case based on any religious dogma or opinion Matters of Christ's life story based on historical facts, libel and slander to the Deity and resultant injury to the Plaintiff and others are not matters of theology and or dogma, but simply matters of fact - bare facts and nothing but facts, and therefore, can be tried and established under applicable laws and common law Profanity and slander directed against GOD cannot escape under the banner of Defendants' or any others' "theology" or "dogma", then Defendants would be openly flouting the U S Code Defendants' insult and injury of Plaintiff's God and God of many other people, cannot be suppressed under Defendants' misunderstood First Amendment rights For an injury is an injury wrongly and deliberately inflicted by the Defendants on the Plaintiff and others, for which they ought to be liable

GOD enshrined in the Constitution is the God everyone sees from his own religious perspective and understanding The Defendants, by abrogating the public policy of respect of others' faith or religion, have profaned and slandered Christ the God of the majority of the people in this Republic - they have therefore profaned and slandered God enshrined in the Constitution It does not matter whether Defendants believe in this God or not, and they have a perfect right to believe what they like to (as belief is absolute), but they have no right to either profane or slander God (as it would violate the U S Code) and they have no right to insult and injure others by their action to profane and slander God, using deliberately, a false story and knowing that it is false Because the freedom to act in the exercise of religion is not

absolute, but subject to laws and regulations.

Also, in Lynch v Donnelly (104 S Ct at 1362(1984) it was held that in determining whether governmental activity violates Establishment Clause, inquiry calls for "line drawing and no fixed, per se rule can be formed. The Clause erects a blurred, indistinct and variable barrier depending on all the circumstances of a particular relationship."

It is clear that the above interpretation is the most recent one (1984) by the Supreme Court, and has not been distinguished by the Defendants.

C APPLICABILITY OF APPELLEES' AUTHORITIES:

Appellees have quoted the same authorities in their Brief (pgs 226-232*, which they quoted in their motion to dismiss Plaintiff's complaint before the District Court (See Appendix, Pages 97** to

*: Pgs 3 to 5 in original submission

**: Record Excerpts, Pgs 68 to 70 in original submission.

102). Plaintiff has dealt with these citations (Appellant's Brief: See* Appendix, Pgs 196-to 203), that they are not applicable to Plaintiff's case as they are not similar as to issues or as to facts or as to nature of the parties. Besides, as stated earlier, Defendants solely rely on the erroneous principle that their First Amendment right to freedom of speech is absolute in acting on that right, the way they acted, and on their assertion that the "religious issues" which arise out of their action are non justiciable, which is untenable and unsupported by Constitutional law.

Before this Court, Plaintiff will add and reiterate the following points on the inapplicability of cited authorities in Appellee's Brief (Appendix Pgs 226-232):

(a). U.S. v. Ballard 322 U.S. 78, 86-87, 64 S.Ct. 882, 886-887(1944): This case does not concern a dispute or

*: Appellant's Brief, 23-28 in original submission.

conflict between two private parties where one party profanes and slanders the God of the other party, and thereby insults and injures the other party and continues to do so with malice. Ballard is also not a case that involves slander of another party. It is a case between Ballard et al, a peculiar religious sect with rather strange religious practices, and the U.S. Government, which convicted it as violation of U.S. Codes. The Supreme Court held that the Establishment Clause was violated by the Government as the Sect had a right to practice its avowed faith. Here the Federal Government was directly intervening in the religious practices of a private religious body. But certainly, the courts will not refuse to try a case, if Ballard et al was guilty of profanity and slander, with resultant injury to another party. In order to illustrate this point, Plaintiff would like to cite

Chaplinsky v New Hampshire 315 U.S. 568, 571-572, which upheld punishment of Chaplinsky's offensive language in a public place according to New Hampshire's state statute.

"There are certain well-defined and narrowly limited classes of speech, the prevention and punishment of which have never been thought to raise any Constitutional problem. These include the lewd and obscene, the profane, the libelous, and the insulting or "fighting" words - those which by their very utterance inflict injury or tend to incite an immediate breach of the peace. It has been well observed that such utterances are no essential part of any exposition of ideas, and are of such slight social value as a step to truth that any benefit that may be derived from them is clearly outweighed by the social interest in order and morality."

Defendants' film, LTC has profaned and slandered GOD - the Christ, by calling HIM a liar, a traitor, an adulterer and a SINNER, and such profane, libelous and insulting words have inflicted injury on the Plaintiff and other people of Christ, and have continued to do so because the Defendants continue to show their film in all media, knowing well that it offends many, and knowing well that the story of the film is false and frivolous, and is a blatant profanity against GOD.

(b) Defendants' citation of Joseph Burstyn, Inc. v. Wilson, New York Commissioner of Education, 343 U.S. 495, 505, 72 S.Ct. 777, 782(1952) is also not applicable to Plaintiff's case because they are not similar as to issues, context or parties. Firstly, it is a case between Joseph Burstyn, a private film company, and Wilson, a New York State Government official, on the issue of censor of a film

that was considered "sacrilegious" by the Government's Censor Board based on a New York State statute. The basic problem in this case was prior restraint of the film based on the Censor's conclusion that the film "Miracle" was sacrilegious, which was considered by the Supreme Court as unbridled censorship. The Supreme Court ruled basically on the issue of censorship of the film, "Miracle" and held that the standards of New York censorship statute were too vague and broad in the requirement that the film is not "sacrilegious". The Supreme Court also found an anomaly in the definition of the word *"sacrilegious" as according to

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*: Defendants have also mistakenly used the word "sacrilege" (Appellee's Brief, p.2, Appendix Page 224), which the Plaintiff has not alleged, for the offence of the Defendants is not on any church property but on the Deity

English law, the term related mainly to church property and has nothing to do with blasphemy or profanity of GOD. In any case, the film "Miracle" did not raise any issue of profanity or slander of Deity with resultant injury to people such as the film LTC does. Even in the film, "Miracle", the Supreme Court observed: 343 U.S. at 502(1952):

"It does not follow that the Constitution requires absolute freedom to exhibit every motion picture of every kind at all times and all places. That much is evident from the series of decisions of this court with respect to other media of communication of ideas."

Besides, the Supreme Court specifically said in regard to the New York statute that censored "Miracle": 343 U.S. at 503:

"The statute involved here does not seek to punish as a past offence, speech

or writing falling within the permissible scope of subsequent punishment "

Therefore, the film LTC which is not censored by prior restraint, which continues to profane and slander GOD, which insults and injures the people of GOD is not comparable to the film, "Miracle". However, the Defendants can be punished for a past offence "within the permissible scope of subsequent punishment " Therefore, the film LTC cannot have total immunity regardless of its profanity and slander of Deity and resultant insult and injury to people.

In addition, the Defendants cite 3 other cases in Appellee's Brief (Id Page 4, See Appendix Pages 229,230)

(1) Presbyterian Church in the U.S. v. Mary Elizabeth Blue Hull Memorial Presbyterian Church, 393 U.S. 440, 450, 89 S.Ct. 601, 606-607(1969).

(ii) Crowder v Southern Baptist Convention, 828 F 2d 718, 721 (11th Cir 1987)

(iii) Paul v Watchtower Bible and Tract Society, 819 F 2d 875, 883 (9th Cir)

Plaintiff reiterates his statement in Appellant's Brief (Id 26, Appendix, Pages 201, 202) that none of these citations have any relevance, context or similarity to Plaintiff's case All of these citations relate to internal church disputes on property or doctrine Neither the Plaintiff nor the Defendants are members of the same church, and involved in property or doctrinal disputes

Besides, the Defendants cite Cantwell v Connecticut, 310 U S 296, 310, 60 S Ct 900, 906(1940), but this too is like Ballard, not applicable to Plaintiff's case Cantwell did not profane and slander GOD, and did not insult and injure the

people of God, like the film LTC does, using an international media and in all media.

Lastly, the Defendants cite New York Times Co. v. Sullivan, 376 U.S. 254, 84 S.Ct. 710(1964) and comment: "...State libel laws are subject to First Amendment constraints." But the comment is irrelevant as the Plaintiff has not filed his case under the State law, but federal law. In fact, the citation will go in Plaintiff's favor:

"It does indeed go without saying that an official, who is in fact guilty of using his powers to vent his spleen upon others, or for any other personal motive not connected with the public good, should not escape liability for the injuries he may so cause; and, if it were possible in practice to confine such complaints to the guilty, it would be monstrous to deny recovery."

(NEW YORK TIMES CO v SULLIVAN 376 U.S. 254, 302)

D DEFENDANTS' CITATIONS ON TEXAS DEFAMATION LAW:
(Appellees'Brief 4-5, Appendix,Pg 231-232)

Defendants state 7 citations that there is no relief for the defamation of the dead under Texas defamation law, which is not applicable to Plaintiff's case, as he is neither suing under State law, nor for the defamation of the dead Christ, the Creator of the Universe, is not dead but alive, and the Plaintiff has provided ample proof from the Bible and the Urantia Book based on living witnesses (Rec Exc 14-22, Appendix Pg 272-288) Plaintiff has not alleged that he is directly defamed. Plaintiff has alleged in his original complaint that Christ, the GOD of the Plaintiff and many other people, has been defamed by profanity and slander of the Defendants (Record Excerpts, Pages 14 to 22) Plaintiff has also alleged that the

Defendants, by slandering Christ - depicting him as a liar, a traitor, an adulterer and a SINNER had insulted and injured the Plaintiff and others, (Record Excerpts, Pages 34-37) and continue to injure them by continuing to exhibit the film, LTC Moreover, the injured will now include the children also, because the Defendants have released the film LTC on video format and are planning to release the film on cable and television. Such a coverage will demoralize and confuse the younger generation in Christian families, who will be shocked to see their GOD, their Savior having sex with his own mortal children (Mary Magdalene and the two Lazarus sisters), that their GOD was a liar, a traitor, a coward, an adulterer, demon possessed and a SINNER (Rec. Exc. 19-27, for selected specific scenes from the film, LTC. See Appendix, Pgs 45-59)

Therefore, the Texas State Defamation law citations on the defamation of the dead are not applicable to Plaintiff's case

III. APPELLEE'S COMMENT ON APPELLANT'S BRIEF (See Appendix, Pgs 232-233)*

Plaintiff disagrees with Defendants' counsel that his statement of facts as to Defendants' profanity and slander of Christ and resultant insult and injury to Plaintiff and other believers of GOD is anti-Semitic. Plaintiff has narrated the chronological order of events that led to the production, distribution and exhibition of the film and those who were involved in the film, who by and large, truly happen to be Jewish and apparently of Jewish faith, to establish an underlying motive of religious propaganda and bigotry against Christ and Christian belief as such an act is not protected by the First Amendment. By definition,

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*: Pages 5-6 in original submission.

Defendants' disrespect and slander of Christ, knowing that it is false, and still publishing the film in different media formats in reckless disregard to the truth, is "malicious" Calling Christ, the Creator(1) of the Universe, a liar, a traitor, an adulterer and a sinner, to say the least is callous and Plaintiff has used these terms callous and malicious in his complaint and subsequent submissions as allegations to establish the real motives of the Defendants The terms - callous and malicious used are strictly legal and parliamentary in the context of the facts stated in this case

Defendants' counsel has incongruently taken pieces of material from Statement of

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(1): Also see statements by Roosevelt Grier, " a movie company (MCA, INC) that would dare to make fun of the Creator of the Universe." (Appendix, Page 12-13)

Facts - Appellant's Brief* (Appendix Pg 160) - to combine with (Appendix Pgs 185-186- Argument)** to arrive at his thesis of anti-Semitism by the Plaintiff If at all, the events thus far will reveal that it is the Defendants who are guilty of "anti-Christian" prejudice The record will prove that inspite of this "anti-Christian" attitude, Plaintiff has not called the Jewish producers and distributors of the film (JMP) as "anti-Christian" Not merely Christians, but people of all persuasions have condemned the film, LTC for its offence:

> "Jews and Christians should have understood long before "THE LAST TEMPTATION OF CHRIST" that nearly everything that their religions hold sacred had been profaned in the movies The issue is not Christian censorship, it is Hollywood's nihilism." (Dennis Prager, a Jew and a KABC Radio

*: id at 3 in original submission

**: id at 17 in original submission

Commentator [See Appendix, Page 13]) "Human decency and ethical standards should keep all people respecting each others' religions." (Dr. Maher Hathout, Spokesman, Islamic Center, Southern California [See Appendix Page 15]).

*Anti-Semitism means hostility towards Jews as a religious or racial minority group, often accompanied by social, economic and political discrimination; opposition to Zionism; sympathy with opponents of the State of Israel

Therefore, Plaintiff submits that he has not said or done anything in this case to warrant the name "anti-Semitic" as defined above, and the learned counsel for the Defendants has not been quite

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*: Webster's Third New International Dictionary; G&C Merriam Co, Publishers

right or gentle in r[illegible]g the Plaintiff as such

Also, Plaintiff submits that the comments of Defendants' Counsel that Plaintiff is thoroughly "unprofessional"** is unwarranted and betrays intolerance. Whatever allegations the Plaintiff has stated in his complaint or before this court are matters of fact or issues of fact. To not to say those would amount to supression of truth. Plaintiff does not command vast legal resources as the Defendants do, but this does not give them any right to insinuate the Plaintiff Pro Se without any basis. Of course, truth is inditing the Defendants, but this should not make them angry, because what has been

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**: unprofessional conduct: that which violates ethical code of profession or such conduct which is unbecoming. (Blackstone's Legal Dictionary).

said is still very much in civilized language. Plaintiff as a private Attorney General is trying to do his best to represent his cause and that of many others in the pursuit of truth and justice, which the Defendants' counsel must appreciate and be considerate to the Plaintiff.

Plaintiff also disagrees that Defendants' have been conciliatory. Only if they had been so, they would not have continued to offend Christ and Christians in this Republic, by continuing to exhibit their profane film and extend its coverage through other media formats. Plaintiff and many others (Record Excerpts , pages 40 to 65) have pleaded in conciliatory terms before, to persuade the Defendants to see the truth and resist their outright profanity and slander of Christ - the Creator of this Universe and resultant injury to his people. But they didn't, and

they are still bent on inflicting insult and injury to the people of Christ. Continuing to profane and slander GOD; continuing to offend the Constitution of the Republic by offending the GOD of this Republic by exhibiting their film and knowing that it is false and libelous, as stated by the following people that represent a broad spectrum of Christian concern:

" ...damaging to the image of Christ. He cannot be made the object of low fantasies." (Franco Zeffirelli, Italian Film Director [See Appendix, page 18-19])

"Neither the label fiction nor the First Amendment, gives Universal the right to libel, slander and ridicule the most central figure in world history." (Jerry Falwell, Lynchberg, VA. [See Appendix, page 19])

"It's the most serious mistake a studio has made in decades." (Tim Pinland,

MCA's Marketing Expert for the film, LTC [See Appendix, page 20]:

"This is an intentional attack on Christianity." (Joseph Reilly, Moral Majority Leader[See Appendix,Page 23])

CONCLUSION

The trial of this case is crucial for the establishment of the constitutional principle enshrined in the Constitution, and the constitutional law that in a multi-racial and multi-religious society such as this Republic, one sect, however powerful it may be with media resources, cannot openly offend, insult and injure the religious sentiments, values and traditions of another, which would bring hostility and hatred between peoples, and which will violate the constitutional purpose of guarantee of equal rights and guarantee of peace and tranquility

But for some vehement protests and strong statements, there have been no militant or violent actions outwardly by people in this case, because this nation is a civilized nation, peopled largely by those of Christian persuasion, and they still practice Christian love in dealing with non-Christian assaults such as the Defendants have done by assassinating the character of Christ and thereby ridiculing his people. But the people's patience and non violence cannot be misunderstood as lack of feelings, because every such unjustified action, if not mitigated by justice, builds up a silent volcano of community tension among the offended, which may erupt anytime. It is therefore not in the interest of all peoples to set a precedent as the Defendants seek, that they have a right to exhibit the offensive film, LTC, violative of the constitutional principle of preserving inter-religious

and inter-racial harmony of the Republic. To illustrate this point further, Plaintiff submits that if the Defendants' prayer to affirm the District Court's order is granted, it will give open license to Hollywood to assassinate other religious characters, not only to make profit by the controversy it creates, but also to carry out their religious prejudice and vendetta. A libelous film on prophet Mohammed could be next in the line of character assassinations. But this could trigger international violence, affecting many peoples and may cause disturbances in this Republic also, because unlike Christians, the muslims may seek instant retribution based on the Old Testament law: "An eye for an eye and a tooth for a tooth." Another slanderous film on Jesus or Jesus family is also possible, slandering Deity and assassinating other biblical characters.

It is therefore also in the public interest that a line is drawn on this case, on the freedom of the media to assassinate falsely, the character of religious figures, and thereby insult the faith of many people. The law on this type of abuse has already been settled when the Supreme Court held in Chaplinsky v New Hampshire cited before, that such profane, libelous and insulting speech, as in the film, LTC are "no essential part of any exposition of ideas, and are of such slight social value as a step to truth that any benefit that may be derived from them is clearly outweighed by the social interest in order and morality."

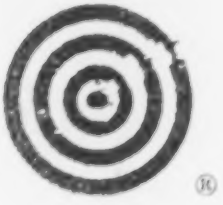
The Defendants' film, "THE LAST TEMPTATION OF CHRIST" that falsely assassinates the character of Christ, which is profane and libelous, which ridicules and injures the people of Christian faith in this Republic and other

nations of this world, is also no essential part of any exposition of ideas as a step to truth, and therefore, Plaintiff's appeal should be allowed and the case remanded for trial expeditiously so that justice is rendered for the benefit of the offended.

The judgment of the District Court should be reversed.

(VEDA NAYAK)
Plaintiff Pro Se
4770, W. Bellfort, Suite 285
Houston, TX 77035.
(713)684-6552.

THE URANTIA BOOK



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URANTIA FOUNDATION

CHICAGO, ILLINOIS

1955

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The Parts of the Book

PART I

THE CENTRAL AND SUPERUNIVERSES

Sponsored by a Uversa Corps of Superuniverse Personalities
acting by authority of the Orvonton
Ancients of Days

PART II

THE LOCAL UNIVERSE

Sponsored by a Nebadon Corps of Local Universe
Personalities acting by authority of
Gabriel of Salvington

PART III

THE HISTORY OF URANTIA

These papers were sponsored by a Corps of Local Universe
Personalities acting by authority of
Gabriel of Salvington

PART IV

THE LIFE AND TEACHINGS OF JESUS

This group of papers was sponsored by a commission of twelve
Urantia midwayers acting under the supervision of
a Melchizedek revelatory director.
The basis of this narrative was supplied by a secondary
midwayer who was onetime assigned to the superhuman
watchcare of the Apostle Andrew.

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PART IV

The Life and Teachings of Jesus

PAPER 120

THE BESTOWAL OF MICHAEL ON URANTIA

ASSIGNED by Gabriel to supervise the restatement of the life of Michael when on Urantia and in the likeness of mortal flesh, I, the Melchizedek director of the revelatory commission intrusted with this task, am authorized to present this narrative of certain events which immediately preceded the Creator Son's arrival on Urantia to embark upon the terminal phase of his universe bestowal experience. To live such identical lives as he imposes upon the intelligent beings of his own creation, thus to bestow himself in the likeness of his various orders of created beings, is a part of the price which every Creator Son must pay for the full and supreme sovereignty of his self-made universe of things and beings.

Before the events I am about to delineate, Michael of Nebadon had bestowed himself six times after the similitude of six differing orders of his diverse creation of intelligent beings. Then he prepared to descend upon Urantia in the likeness of mortal flesh, the lowest order of his intelligent will creatures, and, as such a human of the material realm, to execute the final act in the drama of the acquirement of universe sovereignty in accordance with the mandates of the divine Paradise Rulers of the universe of universes.

In the course of each of these preceding bestowals Michael not only acquired the finite experience of one group of his created beings, but he also acquired an essential experience in Paradise co-operation which would, in and of itself, further contribute to constituting him the sovereign of his self-made universe. At any moment throughout all past local universe time, Michael could have asserted personal sovereignty as a Creator Son and as a Creator Son could have ruled his universe after the manner of his own choosing. In such an event, Immanuel and the associated Paradise Sons would have taken leave of the universe. But Michael did not wish to rule Nebadon merely in his own isolated right, as a Creator Son. He desired to ascend through actual experience in co-operative subordination to the Paradise Trinity to that high place in universe status where he would become qualified to rule his universe and administer its affairs with that

perfection of insight and wisdom of execution which will sometime be characteristic of the exalted rule of the Supreme Being. He aspired not to perfection of rule as a Creator Son but to supremacy of administration as the embodiment of the universe wisdom and the divine experience of the Supreme Being.

Michael, therefore, had a double purpose in the making of these seven bestowals upon the various orders of his universe creatures: First, he was completing the required experience in creature understanding which is demanded of all Creator Sons before they assume complete sovereignty. At any time a Creator Son may rule his universe in his own right, but he can rule as the supreme representative of the Paradise Trinity only after passing through the seven universe-creature bestowals. Second, he was aspiring to the privilege of representing the maximum authority of the Paradise Trinity which can be exercised in the direct and personal administration of a local universe. Accordingly, did Michael, during the experience of each of his universe bestowals, successfully and acceptably voluntarily subordinate himself to the variously constituted wills of the diverse associations of the persons of the Paradise Trinity. That is, on the first bestowal he was subject to the combined will of the Father, Son, and Spirit; on the second bestowal to the will of the Father and the Son; on the third bestowal to the will of the Father and the Spirit; on the fourth bestowal to the will of the Son and the Spirit; on the fifth bestowal to the will of the Infinite Spirit; on the sixth bestowal to the will of the Eternal Son; and during the seventh and final bestowal, on Urantia, to the will of the Universal Father.

Michael, therefore, combines in his personal sovereignty the divine will of the sevenfold phases of the universal Creators with the understanding experience of his local universe creatures. Thus has his administration become representative of the greatest possible power and authority although divested of all arbitrary assumptions. His power is unlimited since it is derived from experienced association with the Paradise Deities; his authority is unquestioned inasmuch as it was acquired through actual experience in the likeness of universe creatures; his sovereignty is supreme since it embodies at one and the same time the sevenfold viewpoint of Paradise Deity with the creature viewpoint of time and space.

Having determined the time of his final bestowal and having selected the planet whereon this extraordinary event would take place, Michael held the usual prebestowal conference with Gabriel and then presented himself before his elder brother and Paradise counselor, Immanuel. All powers of universe administration which had not previously been conferred upon Gabriel, Michael now assigned to the custody of Immanuel. And just before Michael's departure for the Urantia incarnation, Immanuel, in accepting the custody of the universe during the time of the Urantia bestowal, proceeded to impart the bestowal counsel which would serve as the incarnation guide for Michael when he would presently grow up on Urantia as a mortal of the realm.

In this connection it should be borne in mind that Michael had elected to execute this bestowal in the likeness of mortal flesh, subject to the will of the Paradise Father. The Creator Son required instructions from no one in order to effect this incarnation for the sole purpose of achieving universe sovereignty.

but he had embarked upon a program of the revelation of the Supreme which involved co-operative functioning with the diverse wills of the Paradise Deities. Thus his sovereignty, when finally and personally acquired, would actually be all-inclusive of the sevenfold will of Deity as it culminates in the Supreme. He had, therefore, six times previously been instructed by the personal representatives of the various Paradise Deities and associations thereof; and now he was instructed by the Union of Days, ambassador of the Paradise Trinity to the local universe of Nebadon, acting on behalf of the Universal Father.

There were immediate advantages and tremendous compensations resultant from the willingness of this mighty Creator Son once more voluntarily to subordinate himself to the will of the Paradise Deities, this time to that of the Universal Father. By this decision to effect such associative subordination, Michael would experience in this incarnation, not only the nature of mortal man, but also the will of the Paradise Father of all. And further, he could enter upon this unique bestowal with the complete assurance, not only that Immanuel would exercise the full authority of the Paradise Father in the administration of his universe during his absence on the Urantia bestowal, but also with the comforting knowledge that the Ancients of Days of the superuniverse had decreed the safety of his realm throughout the entire bestowal period.

And this was the setting of the momentous occasion when Immanuel presented the seventh bestowal commission. And from this prebestowal charge of Immanuel to the universe ruler who subsequently became Jesus of Nazareth (Christ Michael) on Urantia, I am permitted to present the following excerpts:

1. THE SEVENTH BESTOWAL COMMISSION

"My Creator brother, I am about to witness your seventh and final universe bestowal. Most faithfully and perfectly have you executed the six previous commissions, and I entertain no thought but that you will be equally triumphant on this, your terminal sovereignty bestowal. Heretofore you have appeared on your bestowal spheres as a fully developed being of the order of your choosing. Now you are about to appear upon Urantia, the disordered and disturbed planet of your choice, not as a fully developed mortal, but as a helpless babe. This, my comrade, will be a new and untried experience for you. You are about to pay the full price of bestowal and to experience the complete enlightenment of the incarnation of a Creator in the likeness of a creature.

"Throughout each of your former bestowals you have voluntarily chosen to subject yourself to the will of the three Paradise Deities and their divine interassociations. Of the seven phases of the will of the Supreme you have in your previous bestowals been subject to all but the personal will of your Paradise Father. Now that you have elected to be wholly subject to your Father's will throughout your seventh bestowal, I, as the personal representative of our Father, assume the unqualified jurisdiction of your universe for the time of your incarnation.

"In entering upon the Urantia bestowal, you have voluntarily divested your-

self of all extraplanetary support and special assistance such as might be rendered by any creature of your own creation. As your created sons of Nebadon are wholly dependent upon you for safe conduct throughout their universe careers, so now must you become wholly and unreservedly dependent upon your Paradise Father for safe conduct throughout the unrevealed vicissitudes of your ensuing mortal career. And when you shall have finished this bestowal experience, you will know in very truth the full meaning and the rich significance of that faith-trust which you so unvaryingly require all your creatures to master as a part of their intimate relationship with you as their local universe Creator and Father.

"Throughout your Urantia bestowal you need be concerned with but one thing, the unbroken communion between you and your Paradise Father; and it will be by the perfection of such a relationship that the world of your bestowal, even all the universe of your creation, will behold a new and more understandable revelation of your Father and my Father, the Universal Father of all. Your concern, therefore, has only to do with your personal life on Urantia. I will be fully and efficiently responsible for the security and unbroken administration of your universe from the moment of your voluntary relinquishment of authority until you return to us as Universe Sovereign, confirmed by Paradise, and receive back from my hands, not the vicegerent authority which you now surrender to me, but, instead, the supreme power over, and jurisdiction of, your universe.

"And that you may know with assurance that I am empowered to do all that I am now promising (knowing full well that I am the assurance of all Paradise for the faithful performance of my word), I announce to you that there has just been communicated to me a mandate of the Ancients of Days on Uversa which will prevent all spiritual jeopardy in Nebadon throughout the period of your voluntary bestowal. From the moment you surrender consciousness, upon the beginning of the mortal incarnation, until you return to us as supreme and unconditional sovereign of this universe of your own creation and organization, nothing of serious import can happen in all Nebadon. In this interim of your incarnation, I hold the orders of the Ancients of Days which unqualifiedly mandate the instantaneous and automatic extinction of any being guilty of rebellion or presuming to instigate insurrection in the universe of Nebadon while you are absent on this bestowal. My brother, in view of the authority of Paradise inherent in my presence and augmented by the judicial mandate of Uversa, your universe and all its loyal creatures will be secure during your bestowal. You may proceed upon your mission with but a single thought—the enhanced revelation of our Father to the intelligent beings of your universe.

"As in each of your previous bestowals, I would remind you that I am recipient of your universe jurisdiction as brother-trustee. I exercise all authority and wield all power in your name. I function as would our Paradise Father and in accordance with your explicit request that I thus act in your stead. And such being the fact, all this delegated authority is yours again to exercise at any moment you may see fit to requisition its return. Your bestowal is, throughout, wholly voluntary. As a mortal incarnate in the realm you are without celestial endowments, but all your relinquished power may be had at any time you may choose to reinvest yourself with universe authority. If you should choose to reinstate yourself in power and authority, remember, it will be wholly for *personal* reasons since I am the living and supreme pledge whose presence and

promise guarantee the safe administration of your universe in accordance with your Father's will. Rebellion, such as has three times occurred in Nebadon, cannot occur during your absence from Salvington on this bestowal. For the period of the Urantia bestowal the Ancients of Days have decreed that rebellion in Nebadon shall be invested with the automatic seed of its own annihilation.

"As long as you are absent on this final and extraordinary bestowal, I pledge (with Gabriel's co-operation) the faithful administration of your universe; and as I commission you to undertake this ministry of divine revelation and to undergo this experience of perfected human understanding, I act in behalf of my Father and your Father and offer you the following counsel, which should guide you in the living of your earth life as you become progressively self-conscious regarding the divine mission of your continued sojourn in the flesh:

2. THE BESTOWAL LIMITATIONS

"1. In accordance with the usages and in conformity with the technique of Sonarington—in compliance with the mandates of the Eternal Son of Paradise—I have provided in every way for your immediate entrance upon this mortal bestowal in harmony with the plans formulated by you and placed in my keeping by Gabriel. You will grow up on Urantia as a child of the realm, complete your human education—all the while subject to the will of your Paradise Father—live your life on Urantia as you have determined, terminate your planetary sojourn, and prepare for ascension to your Father to receive from him the supreme sovereignty of your universe.

"2. Apart from your earth mission and your universe revelation, but incidental to both, I counsel that you assume, after you are sufficiently self-conscious of your divine identity, the additional task of technically terminating the Lucifer rebellion in the system of Satania, and that you do all this as the *Son of Man;* thus, as a mortal creature of the realm, in weakness made powerful by faith-submission to the will of your Father, I suggest that you graciously achieve all you have repeatedly declined arbitrarily to accomplish by power and might when you were so endowed at the time of the inception of this sinful and unjustified rebellion. I would regard it as a fitting climax of your mortal bestowal if you should return to us as the Son of Man, Planetary Prince of Urantia, as well as the Son of God, supreme sovereign of your universe. As a mortal man, the lowest type of intelligent creature in Nebadon, meet and adjudicate the blasphemous pretensions of Caligastia and Lucifer and, in your assumed humble estate, forever end the shameful misrepresentations of these fallen children of light. Having steadfastly declined to discredit these rebels through the exercise of your creator prerogatives, now it would be fitting that you should, in the likeness of the lowest creatures of your creation, wrest dominion from the hands of these fallen Sons; and so would your whole local universe in all fairness clearly and forever recognize the justice of your doing in the role of mortal flesh those things which mercy admonished you not to do by the power of arbitrary authority. And having thus by your bestowal established the possibility of the sovereignty of the Supreme in Nebadon, you will in effect have brought to a close the unadjudicated affairs of all preceding insurrections, notwithstanding the greater or lesser time lag involved in the realization of this achievement. By this act the pending dissen-

sions of your universe will be in substance liquidated. And with the subsequent endowment of supreme sovereignty over your universe, similar challenges to your authority can never recur in any part of your great personal creation.

"3. When you have succeeded in terminating the Urantia secession, as you undoubtedly will, I counsel you to accept from Gabriel the conference of the title of 'Planetary Prince of Urantia' as the eternal recognition by your universe of your final bestowal experience; and that you further do any and all things, consistent with the purport of your bestowal, to atone for the sorrow and confusion brought upon Urantia by the Caligastia betrayal and the subsequent Adamic default.

"4. In accordance with your request, Gabriel and all concerned will cooperate with you in the expressed desire to end your Urantia bestowal with the pronouncement of a dispensational judgment of the realm, accompanied by the termination of an age, the resurrection of the sleeping mortal survivors, and the establishment of the dispensation of the bestowed Spirit of Truth.

"5. As concerns the planet of your bestowal and the immediate generation of men living thereon at the time of your mortal sojourn, I counsel you to function largely in the role of a teacher. Give attention, first, to the liberation and inspiration of man's spiritual nature. Next, illuminate the darkened human intellect, heal the souls of men, and emancipate their minds from age-old fears. And then, in accordance with your mortal wisdom, minister to the physical well-being and material comfort of your brothers in the flesh. Live the ideal religious life for the inspiration and edification of all your universe.

"6. On the planet of your bestowal, set rebellion-segregated man spiritually free. On Urantia, make a further contribution to the sovereignty of the Supreme, thus extending the establishment of this sovereignty throughout the broad domains of your personal creation. In this, your material bestowal in the likeness of the flesh, you are about to experience the final enlightenment of a time-space Creator, the dual experience of working within the nature of man with the will of your Paradise Father. In your temporal life the will of the finite creature and the will of the infinite Creator are to become as one, even as they are also uniting in the evolving Deity of the Supreme Being. Pour out upon the planet of your bestowal the Spirit of Truth and thus make all normal mortals on that isolated sphere immediately and fully accessible to the ministry of the segregated presence of our Paradise Father, the Thought Adjusters of the realms.

"7. In all that you may perform on the world of your bestowal, bear constantly in mind that you are living a life for the instruction and edification of all your universe. You are *bestowing* this life of mortal incarnation upon Urantia, but you are to *live* such a life for the spiritual inspiration of every human and superhuman intelligence that has lived, now exists, or may yet live on every inhabited world which has formed, now forms, or may yet form a part of the vast galaxy of your administrative domain. Your earth life in the likeness of mortal flesh shall not be so lived as to constitute an *example* for the mortals of Urantia in the days of your earthly sojourn nor for any subsequent generation

of human beings on Urantia or on any other world. Rather shall your life in the flesh on Urantia be the *inspiration* for all lives upon all Nebadon worlds throughout all generations in the ages to come.

"8. Your great mission to be realized and experienced in the mortal incarnation is embraced in your decision to live a life wholeheartedly motivated to do the will of your Paradise Father, thus to *reveal God*, your Father, in the flesh and especially to the creatures of the flesh. At the same time you will also *interpret*, with a new enhancement, our Father, to the supermortal beings of all Nebadon. Equally with this ministry of new revelation and augmented interpretation of the Paradise Father to the human and the superhuman type of mind, you will also so function as to make a new revelation of man to God. Exhibit in your one short life in the flesh, as it has never before been seen in all Nebadon, the transcendent possibilities attainable by a God-knowing human during the short career of mortal existence, and make a new and illuminating *interpretation* of man and the vicissitudes of his planetary life to all the superhuman intelligences of all Nebadon, and for all time. You are to go down to Urantia in the likeness of mortal flesh, and living as a man in your day and generation, you will so function as to show your entire universe the ideal of perfected technique in the supreme engagement of the affairs of your vast creation: The achievement of God seeking man and finding him and the phenomenon of man seeking God and finding him; and doing all of this to mutual satisfaction and doing it during one short lifetime in the flesh.

"9. I caution you ever to bear in mind that, while in fact you are to become an ordinary human of the realm, in potential you will remain a Creator Son of the Paradise Father. Throughout this incarnation, although you will live and act as a Son of Man, the creative attributes of your personal divinity will follow you from Salvington to Urantia. It will ever be within your power-of-will to terminate the incarnation at any moment subsequent to the arrival of your Thought Adjuster. Prior to the arrival and reception of the Adjuster I will vouch for your personality integrity. But subsequent to the arrival of your Adjuster and concomitant with your progressive recognition of the nature and import of your bestowal mission, you should refrain from the formulation of any superhuman will-to-attainment, achievement, or power in view of the fact that your creator prerogatives will remain associated with your mortal personality because of the inseparability of these attributes from your personal presence. But no superhuman repercussions will attend your earthly career apart from the will of the Paradise Father unless you should, by an act of conscious and deliberate will, make an undivided decision which would terminate in whole-personality choice.

3. FURTHER COUNSEL AND ADVICE

"And now, my brother, in taking leave of you as you prepare to depart for Urantia and after counseling you regarding the general conduct of your bestowal, allow me to present certain advices that have been arrived at in consultation with Gabriel, and which concern minor phases of your mortal life. We further

suggest:

"1. That, in the pursuit of the ideal of your mortal earth life, you also give some attention to the realization and exemplification of some things practical and immediately helpful to your fellow men.

"2. As concerns family relationships, give precedence to the accepted customs of family life as you find them established in the day and generation of your bestowal. Live your family and community life in accordance with the practices of the people among whom you have elected to appear.

"3. In your relations to the social order we advise that you confine your efforts largely to spiritual regeneration and intellectual emancipation. Avoid all entanglements with the economic structure and the political commitments of your day. More especially devote yourself to living the ideal religious life on Urantia.

"4. Under no circumstances and not even in the least detail, should you interfere with the normal and orderly progressive evolution of the Urantia races. But this prohibition must not be interpreted as limiting your efforts to leave behind you on Urantia an enduring and improved system of *positive religious ethics*. As a dispensational Son you are granted certain privileges pertaining to the advancement of the *spiritual* and *religious* status of the world peoples.

"5. As you may see fit, you are to identify yourself with existing religious and spiritual movements as they may be found on Urantia but in every possible manner seek to avoid the formal establishment of an organized cult, a crystallized religion, or a segregated ethical grouping of mortal beings. Your life and teachings are to become the common heritage of all religions and all peoples.

"6. To the end that you may not unnecessarily contribute to the creation of subsequent stereotyped systems of Urantia religious beliefs or other types of nonprogressive religious loyalties, we advise you still further: Leave no writings behind you on the planet. Refrain from all writing upon permanent materials: enjoin your associates to make no images or other likenesses of yourself in the flesh. See that nothing potentially idolatrous is left on the planet at the time of your departure.

"7. While you will live the normal and average social life of the planet, being a normal individual of the male sex, you will probably not enter the marriage relation, which relation would be wholly honorable and consistent with your bestowal; but I must remind you that one of the incarnation mandates of Sonarington forbids the leaving of human offspring behind on any planet by a bestowal Son of Paradise origin.

"8. In all other details of your oncoming bestowal we would commit you to the leading of the indwelling Adjuster, the teaching of the ever-present divine spirit of human guidance, and the reason-judgment of your expanding human mind of hereditary endowment. Such an association of creature and Creator attributes will enable you to live for us the perfect life of man on the planetary spheres, not necessarily perfect as regarded by any one man in any one generation on any one world (much less on Urantia) but wholly and supremely replete

as evaluated on the more highly perfected and perfecting worlds of your far-flung universe.

"And now, may your Father and my Father, who has ever sustained us in all past performances, guide and sustain you and be with you from the moment you leave us and achieve the surrender of your consciousness of personality, throughout your gradual return to recognition of your divine identity incarnate in human form, and then on through the whole of your bestowal experience on Urantia until your deliverance from the flesh and your ascension to our Father's right hand of sovereignty. When I shall again see you on Salvington, we shall welcome your return to us as the supreme and unconditional sovereign of this universe of your own making, serving, and completed understanding.

"In your stead I now reign. I assume jurisdiction of all Nebadon as acting sovereign during the interim of your seventh and mortal bestowal on Urantia. And to you, Gabriel, I commit the safekeeping of the Son of Man about-to-be until he shall presently and in power and glory be returned to me as the Son of Man and the Son of God. And, Gabriel, I am your sovereign until Michael thus returns."

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Then, immediately, in the presence of all Salvington assembled, Michael removed himself from our midst, and we saw him no more in his accustomed place.

COMPARISON OF THE CHARACTER OF JESUS FROM NEW TESTAMENT, KING JAMES VERSION AS OPPOSED TO THE FILM "THE LAST TEMPTATION OF CHRIST".

(Extracts of material taken from the original complaint and exhibits I to VI)

NEW TESTAMENT	DEFENDANTS'FILM
1 JESUS, THE SON OF GOD, HEALER AND GOOD SHEPHERD	JESUS, THE TRAITOR
In Him(Christ) was life and the life was the light of men (John 1:4)	Judas meets Jesus in his Nazareth carpenter's shop where he is making crosses
And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves and know that this is indeed the Christ, the Savior of the world. (John 4:42)	Judas mocks Jesus and says, " ... Aren't you ashamed? The carpenters from Cana and Capernaum refuse to make a cross for a Zealot"
I am the good shepherd, the good shepherd giveth his life for the sheep (John 10:11)	Jesus is silent and wants to be left alone
And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee And as he entered into a certain village, there met him ten men that were lepers,which stood afar off: and they lifted up their voices, and said, Jesus, have mercy on us. And when he saw them, he said unto them, Go shew yourselves	Judas pursues Jesus to intimidate him. Jesus resists the insult

NEW TESTAMENT	DEFENDANTS'FILM
unto the priests. And it came to pass, that, as they went, they were cleansed. (Luke 17:12-14). And Jesus went forth and saw a great multitude, and was moved with compassion toward them and he healed their sick. (Luke 17:12-14) Then Jesus called his disciples unto him and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them, away fasting, lest they faint in the way (Matthew 15.32)	silently Finally disgusted, Judas calls a crowd of people and humiliates Jesus with: "Come here, look at the traitor. Look at the cross maker. The crowd jeers, at Jesus,but he resumes his work, making a cross for the next victim to be crucified by the Romans
2 JESUS KNEW HIS MISSION AND IS IN PERFECT UNION WITH HIS FATHER	JESUS DOESN'T EVEN KNOW HIS MISSION. HE FIGHTS GOD THE FATHER
I am the good shepherd shepherd and know my sheep and am known of mine. As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep (John 10:14-15) For as the Father hath life in himself, so hath he given to the Son to have life in himself. And hath given him authority to execute judgment also	After Jesus helped the Romans to crucify his countrymen,he is depressed and discouraged. He is in a state of fits and explains his aversion to God's command "God

NEW TESTAMENT	DEFENDANTS' FILM
because he is the Son of Man...I can of mine own self do nothing: as HEAR I judge and my judgment is just: because I seek not mine own will but the will of the Father which hath sent me. (John 5: 26,27 and 30) For I came down from heaven not to do mine own will, but the will of him that sent me. (John 6:38)	loves me, I know he loves me. I want him to stop, I can't take it anymore, the voices and the pain. I want him to hate me. I fight it. make crosses so he will hate me. I want him to find somebody else. I want to crutify every one of his messiahs
3. JESUS DELIVERS MAGDALENE AND FORGIVES HER SINS AS WELL AS OTHERS' SINS	JESUS ASKS FORGIVENESS FOR MORAL TURPITUDE.
And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, (Luke 8:2) And he said unto her, Thy sins are forgiven. And they sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace." (Luke:7:48-50) And, behold, they	Jesus comes to visit Mary Magdalene in her brothel when she is in the midst of her sexual orgies. He waits for her to finish, and speaks to her, his childhood

NEW TESTAMENT	DEFENDANTS' FILM
of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say Thy sins be forgiven thee; or to say, Arise and walk? But that ye may know that the Son of Man hath power on earth to forgive sins, (then saith he to the sick of the palsy) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men. (Matthew (9:2-8)	who ended up in prostitution apparently because he did not marry her. Jesus implores her: "I want you to forgive me. I've done too many bad things..." Magdalene doesn't want to forgive Jesus for deserting her.
4 CHRIST THE DELIVERER AND THE SPIRIT OF TRUTH	CHRIST POSSESSED BY LUCIFER AND IS A LIAR
And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. (Romans 11:26) And there was in their synagogue a man with an	Jesus is staying in an ascetic community. He is talking to a man as they walk along a

NEW TESTAMENT	DEFENDANTS' FILM
unclean spirit; and he cried out, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves saying, what thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him(Mark 1:23-27) And the word was made flesh and dwelt among us, and we beheld his glory as of the only begotten of the Father, full of grace and truth (John 1:14) Jesus saith unto him, I am the way, the truth and the life: no man cometh unto the Father, but by me (John 14:6)	cliff, and confesses to him: "I am a liar, I am a hypocrite, I am afraid of everything... Lucifer is inside me. He says to me, You are not the son of King David. You are the Son of Man and more The Son of God. And more than that, God.
5 JESUS THE SAVIOR OF SINNERS, THE SINLESS, THE HOLY ONE	JESUS CONFESSES HE IS A SINNER
Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your	In an ascetic community in the wilderness, Jesus

vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.
(1 Peter 1:18-19)

But ye denied the Holy One and the Just, and desired a murderer to be granted unto you.
(Acts 3:14)

And every man that hath this hope in him, purifieth himself, even as he is pure
(1 John 3:3)

By so much was Jesus was made a surety of a better testament and they truly were many priests, because they were not suffered to continue by reason of death:but this man, because he continueth ever, has an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens
(Hebrews 7:22-26)

For he hath made him to

talks to a man:"You think it's a blessing to know what God wants? I'll tell you what he wants; he wants to push me over (He is implying that God wants him to die.)Can't you see what's inside of me? My sins
MAN:
We all sin.
JESUS
Not my sins. I'm a liar, I'm a hypocrite, I'm afraid of everything. I don't ever tell the truth, I don't have the courage. When I see a woman, I blush and look away. I want to, but I don't take her-for God- and that makes me proud. And then my pride (ruins) Magdalene. I

NEW TESTAMENT	DEFENDANTS'FILM
be sin for us, who knew no sin; that we might be made the righteousness of God in him. (2 Corinthians 5:21)	don't steal, I don't fight, not because I'm afraid. I want to rebel against you, against everything, against God, but I'm afraid. You want to know who my mother and father is? Fear! You look inside me and that's all you'll find
6	JESUS FULFILLS HIS LUST.
6. There is nothing in the Gospels that Jesus had any sexual relationship with Mary Magdalene or with any other woman. Any such relationship would have been inconsistent with his creatorship and will amount to incest with his own mortal children. Jesus loved all women as his children, but there was no carnal relationship with anyone. The relationship of Mary Magdalene with Jesus was one of respect and reverence for it was he who delivered her from demonic possession. This	Jesus is seduced by an angel to walk away from the cross where he hangs in Golgotha (It's in his mind and a dream.) He then marries Mary Magdalene, a weakness that he had confessed before, a sexual desire of the flesh that he can

NEW TESTAMENT	DEFENDANTS' FILM
respect is clearly portrayed in the Gospels at the momentous event of his resurrection: Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren and say unto them, I ascend unto my Father and your Father; and to my God, and your God Mary Magdalene came and told the disciples that she had seen the Lord and that he had spoken these things to her. (John 20:16-18)	no more resist, and has sex with her, body to body, skin to skin. Which is watched by a child angel of ten years old, and Jesus allows the child to watch the sexual encounter.

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7 JESUS DEFINES ADULTERY	JESUS COMMITS ADULTERY WITH MARY AND MARTHA, THE LAZARUS SISTERS.
This obscenity of adultery by Jesus Christ, the Son of God with the Lazarus sisters has no basis in the Gospels, and is an outright defamatory falsehood. It has been shown above by eye witness accounts of the sinless nature of Christ. And on adultery, Jesus has enunciated the principle that one sins even when he lusts in his own heart to commit adultery:	Mary Magdalene dies and inspired by the fallen angel, Jesus marries Mary and has children with her. One day, Mary is out, and he is alone with Martha. Again tempted by the angel,

NEW TESTAMENT	DEFENDANTS' FILM
Matthew 5:28. Therefore, the portrayal of Jesus committing adultery in his mind, in a dream, would show that he was obsessed with the idea of adultery and by the standards of Jesus' teaching, would amount to committing adultery.	Jesus goes into the house to make love to Martha, and thus commit adultery. Thereafter, he has children with both women, leading a polygamous life.

EXTRACTS OF COMPARISON OF OBSCENITY IN THE BOOK "TOUCHING" AND ACTUAL SESSION.

(Bindrim v. Mitchell, App., 155 Cal. Rptr. 29 at Page 34)

Pg	Excerpts from "Touching"	Transcript of Actual Session
126-27	The minister was) us how the experience had gotten him further back to God, And all the time he was getting closer to God, he was being moved further away from his wife, who didn't understand, she didn't understand at all. She didn't realize	"I've come a little way." "I'd like to know about your wife. She hasn't been a marathon? "No." "Isn't interested? Has no need?" I don't-she did finally say that she would like to go to a standard sensitivity training session somewhere. She
126-12	what was coming out of the sensitivity training sessions he was conducting in the church. He felt, he,more than felt, he knew, that if she didn't begin coming to the nude marathons and try to grasp what it was all about, the	would be-I can't imagine her in a nude marathon. She can't imagine it." "Why?" "Neither could I when I first came." "Yeh. She might I don't know." "It certainly

Pg.	EXCERPTS FROM "TOUCHING"	TRANSCRIPT OF ACTUAL SESSION
	marriage would be over. "You better bring her to the next marathon." Simon said. I've been trying," said the minister. "I only pray she comes." "You better do better than pray," said Simon. "You better grab her by the cunt and drag her here." "I can only try." "You can do better than try, Alex. You can grab her by the cunt, "A man with that kind of power, whether it comes from God or from his own manly strength, strength he doesn't know he has, can drag his wife here by the fucking cunt." "I know," Alex said softly. "I know."	would be a good idea for two reasons: one, the minor one is that you are involved here, and if she were in the same thing, and you could come to some of the couple ones, it would be helpful to you. But more than that, almost a definite recipe for breaking up a a marriage is for one person to go into growth groups and sense change and grow...." "I know that." "Boy they sure don't want that, and once they're clear they don't need that mate anymore, and they are not very patient." "But it is true, the more I get open the more the walls are built between us. And it's becoming a fairly intelligent place, a fairly open place, doing moderate sensitivity eyeballing stuff with the kids. I use some of these

PG	EXCERPTS FROM "TOUCHING"	TRANSCRIPT OF ACTUAL SESSION
		techniques teaching out class work." "Becoming more involved?" "Yeh, involved at the same time that I am more separated from. It's a paradox again, isn't it?" "Mmm."

DEFINITION OF CHRISTIANITY:

Extracts from Bouvier's LAW DICTIONARY and Concise Encyclopedia (1914) by John Bouvier. (Third revision, [being the fourth edition], Volume 1: Pg 485-486)

CHRISTIANITY:

The religion established by Jesus Christ.

Christianity has been judicially declared to be a part of the common law of Pennsylvania; Updegraph v. Com., 11 S.& R. (Pa.) 394; Guardians of the Poor v. Greene, 5 Binn. (Pa.) 555; (cited in U.S. v. Laws, 163 U.S. 263, 16 Sup. Ct. 998, 41 L.Ed 151); See Zeisweiss v. James, 63 Pa. 465, 3 Am. Rep. 558; of New York, People v. Ruggles, 8 Johns. 291, 5 Am Dec. 335; of Connecticut, 2 Swift, System 321; of Delaware, State v. Chandler, 2 Harr. 553; of Massachusetts, 7 Dane, Abr. c. 219, a. 2, 19. See Com. v. Kneeland, 20 Pick. (Mass.) 206. To write or speak contemptuously and maliciously against it is an indictable offence; Odg. Lib. &Sl. 450; Cooper, Libel 59, 114. See 5 Jur. 529; People v. Ruggles, 8 Johns. (N.Y.) 290, 5 Am. Dec. 335; Com. v. Kneeland, 20 Pick. (Mass.) 206. "This is a religious people, not Christianity with an established church and tithes and spiritual courts; but Christianity with liberty of conscience to all men." U.S. v. Laws, 163 U. S. 263, 16 Sup. Ct. 998, 41 L.Ed. 151.

Archbishop Whately, in his preface to the Elements of Rhetoric, says, "It has been declared, by the highest legal authorities, that 'Christianity is part of the law of the land,' and consequently, anyone who impugns it is liable to prosecution. What is the precise meaning of the above legal maxim I do not profess to determine, having never met with anyone

who could explain it to me; but evidently the mere circumstance that we have religion by law established does not of itself imply the illegality of arguing that religion." It seems difficult, says an accomplished writer (Townsend, St. Tr. vol. 11 p. 389), to render more intelligable a maxim which has perplexed so learned a critic. Christitianity was pronounced to be a part of the common law, in contradistinction to the ecclesiastical law, for the purpose of proving that the temporal courts, as well as the courts spiritual, had jurisdiction over offences against it. Blasphemies against God and religion are properly cognizable by the law of the land, as they disturb the foundations on which the peace and good order of society rest, root up the principle of positive laws and penal restraints, and remove the chief sanction for truth, without which no question of property could be decided and no criminal brought to justice. Christianity is part of the common law, as its root and branch, its majesty and pillar - as much a component part of that law as the government and maintenance of social order. The inference of the learned archbishop seems scarcely accurate, that all who impugn this part of the law must be prosecuted. It does not follow, because Christianity is part of the law of England, that every one who impugns it is liable to prosecution. The manner and motives for the assault are the true tests and criteria. Scoffing, flippant, railing comments, not serious arguments, are considered offences at common law, and justly punished, because they shock the pious no less than deprave the ignorant and young. The meaning of Chief Justice Hale cannot be expressed more plainly than in his own words. An information was exhibited against one Taylor, for uttering blasphemous expressions too horrible to repeat. Hale, C. J., observed that "such

kind of wicked,blasphemous words were not only an offence to God and religion, but a crime against the laws, state, and government, and therefore punishable in the court of King's Bench. For, to say religion is a cheat, is to subvert all those obligations whereby civil society is preserved; that Christianity is part of the laws of England, and to reproach the Christian religion is to speak in subversion of the law." Ventr. 293. To remove all possibility of further doubt, the English commissioners on criminal law, in their sixth report, p. 83 (1841), have thus clearly explained their sense of the celebrated passage: "The meaning of the expression used by Lord Hale, that 'Christianity was parcel of the laws of England,' though often cited in subsequent cases, has, we think, been much misunderstood. It appears to us that the expression can only mean either that, as a great part of the secruities of our legal system consist of judicial and official oaths sworn upon the Gospels, Christianity is closely interwoven with our municipal law, or that the laws of England, like all municipal laws of a Christian country, must, upon principles of general jurisprudence,be subservient to the positive rules of Christinity. In this sense, Christianity may justly said to be incorporated with the law of England, so as to form parcel of it; and it was probably in this sense that Lord Hale intended the expression should be understood. At all events, in whatever sense the expression is to be understood, it does not appear to us to supply any reason in favor of the rule that arguments may not be used against it; for it is not criminal to speak or write either against the common law of England, generally, or against particular portions of it, provided it not be done in such a manner as to endanger the public peace by exciting forcible resistance; so that the

statement that Christianity is parcel of the law of England, which has been so often urged in justification of laws against blasphemy, however true it may be as a general proposition, certainly furnishes no additional argument for the propriety of such laws." If blasphemy mean a railing accusation, then it is, and ought to be, forbidden; Heard, Lib. & Sl. Section 338. See Vidal v. Girard, 2 How. (U.S.) 127, 197, 11 L.Ed. 205; Updegraph v. Com. 11 S. & R. (Pa.) 394; People v. Ruggles, 8 Johns. (N.Y.) 290, 5 Am. Dec. 335; Shover v. State, 10 Ark. 259; State v. Chandler, 2 Harr. (Del.) 553, 569; 21 Am. L. Reg. 201, 333, 537. See Cooley, Const. Lim.

Christianity is a part of the common law; the existence of God has always been assumed in English law. See J.B. Thayer, Leg. Essays 325.

DEFINITION OF THE BIBLE:

(Source: The Columbia Viking Desk Encyclopedia : Third Edition,(1968),Pg 113 William Bridgewater, Editor in Chief).

....Traditional Christian view is that the Bible was written under the guidance of God and is, therfore, all true, literally or under the veil of allegory. Interpretation of the Bible is one of the chief points of difference between Protestantism which believes that individuals have the right to interpret the Bible for themselves, and Roman Catholicsm, which teaches that individuals may read the Bible only in accordance with interpretation of the church. Among extant manuscripts of the Bible are Codex Vaticanus (Greek, 4th cent.), at the Vatican; Codex Sinaiticus (Greek, 4th cent.) and Codex Alexandrinus (Greek, 5th cent.), at the British Mus.; and Codex Bezae (Greek and Latin, 6th cent.) at Cambridge, England. First great translation of the whole Bible into Latin was the Vulgate of St. Jerome. The Bible, with Latin text, was the first book to be printed on the press of Johann GUTENBERG. In England there were from Anglo-Saxon times vernacular versions of parts of the Bible, mostly the four Gospels and the Psalms. Great names in the history of the English Bible are: John Wyclif (d. 1384), whose name is borne by two translated versions; William Tyndale (d. 1536), whose New Testament (1525-26) was the first English translation to be printed; Miles Coverdale (d. 1569), who was responsible for the Great Bible (1539), the first to be issued by the crown (in the name of Henry VIII). Greatest of all English translations was the Authorized (AV) or King James version (1611), made by a committee of churchmen led by Lancelot Andrewes. The Douay, or Rheims-Douay, Version was published by Roman Catholic

scholars at Rheims (New Testament, 1582) and Douai, France (Old Testament, 1610), since extensively revised. In the 19th cent., the Authorized Version was revised from the original tongues by the church of England and appeared as the English Revised Version and American Revised Version (both: RV). English translations begun in the 20th cent. include the Revised Standard Version (Protestant; pub 1952) and the American Roman Catholic Confraternity of Christian Doctrine. Translations have been important in the histories of other literature besides English (e.g., Luther's translation).